all beings are beheld in him,—then the highest aim of man is attained; there is no longer any grief or delusion.

On the other hand, those who cannot elevate their thoughts to the perfection of his nature, should perform the works, enjoined by the Vedas. This may be done in a threefold manner, either by the practice of works alone, or the attainment of knowledge alone, that is to say, of the lesser knowledge of Brahman[1] when he is represented by worldly qualities or individual deities; or, lastly, by the practice of work together with knowledge of the latter kind.

By the practice of any of those duties man will acquire after death a state of happiness; but as he accomplishes his whole duty only by practising both knowledge (the lesser knowledge) and works, so he obtains thereby after death higher and higher worlds and the objects of his worldly desires, and at the same time becomes prepared for the reception of the supreme knowledge. However, all that he may obtain, as compared with the effect of the knowledge of Brahman, is ignorance, transient and unsatisfactory; for in Brahman alone are absolute knowledge and bliss.

This Upaniṣad also bears the title, Īśāvāsyam, from the two words with which it begins.

---

[1] Aparā Vidyā—the Lesser Knowledge.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Oṁ ! Whole is that, whole (too) is this ; from whole, whole cometh ; take whole from whole, (yet) whole remains.

Om ! Peace, Peace, Peace, Hariḥ, Oṁ.

---

1. ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥

(1) Whatever exists in this world, is to be enveloped by (the thought of) God (the Ruler) (2). By renouncing (3) it (the world), thou shalt save (thy soul) (4). Do not covet the riches of anyone.

(1) The first Mantra, according to Saṅkara, is addressed to those who strive for the knowledge of Brahman, or for their eternal emancipation, while the second gives advice to those who cannot yet liberate themselves from the bonds of the world ; or, as Ānanda briefly expresses it, the first Mantra lays down the rule for knowledge, the second for works.

(2) "Iś," the supreme ruler, the supreme soul, independent of all relations to the world. The whole world is to be considered under the idea of the soul, under the idea, that I who am the same with the supreme soul, am the world, which in itself is unreal and gets only reality, when considered under the notion of the soul.

(3) S'aṅkara takes "tyaktena" not as a participle, bu as a noun instead of "tyāgena" (by renunciation); the sense however, seems preferable, if it is treated as participle.

(4) If the world is abandoned, nothing is left but the soul, and as the world is transient and unreal, there exists then no desire of anything whatsoever.

2. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Performing sacred works (1), let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

(1) The works, enjoined by the Vedas, as the Agnihotra and other rites. Here are meant works which are to be done at certain prescribed periods; or, as it has been explained, works, the performance of which does not procure any special fruit, but the omission of which produces sin.

3. असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

To the godless (1) worlds covered with gloomy darkness (2), go all the people, when departing (from this world) who are slayers of their souls (3).

(1) Godless are here the worlds of the gods, and they are called godless, because, in comparison with the state of the supreme soul, even the most exalted worlds of the gods are godless.

(2) Darkness is ignorance.

(3) The slayers of their souls are such as are ignorant about the nature of them. They kill the same,

THE TWELVE PRINCIPAL UPANIṢADS

(IN THREE VOLUMES)

Text in Devanāgari; and Translation with Notes in English from the Commentaries of Saṅkarācārya and the Gloss of Ānandagiri

VOLUME I

ĪŚA, KENA, KAṬHA, PRAŚNA, MUṆḌAKA, MĀṆḌŪKYA, TAITTIRĪYA, AITEREYA AND ŚVETĀŚVATARA-UPANIṢADS

BY

DR. E. RÖER

WITH

A PREFACE BY PROF: MANILAL N. DVIVEDI

THEOSOPHICAL PUBLISHING HOUSE

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PUBLISHERS' NOTE

THE English translation of the Twelve Principal Upaniṣads with notes from S'ankarācārya and the Gloss of Ānandagiri are now issued with text in Devanagari in three separate volumes. The first contains Īs'a, Kena, Kaṭha, Pras'na, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitereya, and S'vetās'vatara-Upaniṣads. The second volume with Bṛhadāraṇyaka-Upaniṣad and the third with Cāndogya and Kauṣītaki-Upaniṣads are in the Press.

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T. P. H.

PREFACE

THE chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Vedas* and the *Upaniṣads.* It is very difficult to say anything with positive confidence on this subject, but this much is certain, that the Upaniṣads, at least the ten principal ones, are not in any way posterior to the *Vedas.* The argument that a philosophy like that embodied in the Upaniṣads cannot exist side by side with the nature-worship of the *Vedas,* loses its force when the *Suktas* of the *Veda* are regarded as symbolic only of those esoteric truths which were taught through the *Upaniṣads* to the select few. Symbology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows, that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Vedas* and the *Upaniṣads.*

Veda means knowledge, and *Upaniṣad* means both the exoteric philosophy of *Brahman*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upaniṣads* are aptly called the *Vedānta*, the end of the *Veda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Veda* consists of three parts: *Mantra*, *Brāhmaṇa* and *Upaniṣad*, including the *Āraṇyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of faith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-mārga*, the religion of *forms*, and the other is the *Jnāna-mārga*, the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jnāna*, called *Upāsanā*, or the invoking of any particular power of nature. This is different from the general *Karma-mārga*, inasmuch as *Karma* does not mean anything performed with a special aim and for a special purpose. *Karma-mārga* is only the general religion of faith which leads to *Upāsanā* and *Jnāna*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upaniṣads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and

consciousness, apperception or "pure reason" is the only reliable, self-illumined, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negatived, for the very negation implies its existence. This is the realm of the absolute, ever-existent, *Brahman*, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism, nor the inexplicable atom of Materialism. Materialism is in fact out of question, inasmuch as the Absolute of the Upaniṣad is not a result of organisation nor a property of matter. It is something always independent of everything, and self-illumined, self-subsistent. It is everywhere; but for it the world of experience is nowhere. But the Agnostic who stands half-way between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable, for that which is Unknowable is not the Absolute, but that which produces the various modifications and representations of it through experience. That something which IS and is not known *per se* by the very law of consciousness not permitting such knowledge, is the Unknowable *par*

excellence. But to describe the fountain of knowledge, absolute consciousness, which is seen in daily individual experience, as the Unknowable or even the unknown would, at least, be a strange perversion of metaphysical language.

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly *demonstrated* world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as some would understand it. The variety of experience *creates* distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity

of the two in the Absolute there is always possible an easy way from the one to the other. When the sense of separateness is killed out, the Absolute in the individual, and the microcosm is at once understood as the macrocosm. Pain and pleasure, evil and good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain, but something supremely sublime and happy, so to speak. This process of killing out this idea of separateness is no inertia, so far as ordinary language is understood; and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either; it is mere forgetting of self and its environments. This is *mokṣa*. *Mokṣa* in the popular sense is a something to be achieved, in the *Upaniṣad* it is already achieved, every being is one with the Absolute, is, in fact the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *mokṣa* is easily realised. The disregard of this vital difference between the two ideas has led many Orientalists to regard the *mokṣa* of the *Vedānta*, and the *nirvāṇa* of the Buddhists, as something bordering on pure inertia or entire annihilation.

The illusion-theory is another puzzle in the way of many. Some try to set it down to later interpolation. That this is not so, will be evident from the text of the *Upaniṣads*; but a suggestion by the way may be

usefully given. Experience is endless, and thi
variety creates distinctions which lead to the
separateness. All that is illusion in the phenon
only these distinctions or limitations and the
separateness created by them. The basis or sub
of the illusion cannot be said to be nothing nc
thing. It is as indescribable as the Absolute
known to BE, though never apart from or outside
Absolute.

Many students of Indian philosophy enamour
the idea of *mokṣa* taught by it seek to achieve i
various processes, physical or mental, generally, knc
as *Yoga.* Those who do so without being fully saturat
with the spirit and substance of the *Upaniṣads* merel
take a leap in the dark and court certain death, spiritu
as well as physical. The first requisite is proper fam
liarity with the first principles of *Advaita* philosoph
(*S'ravaṇa*) ; and entire love with them (*Manana*). The
follows that sublime state wherein the sense of separat
ness is being slowly forgotten. But even here nothin
but strict practice of the noble virtues and perfec
altruism will be necessarily required of the student.

M. N. DVIVED

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॥ वाजसनेयसंहितोपनिषत् ॥

THE ĪS'A-UPANIṢAD

OF THE

VĀJASANEYA-SAṀHITĀ

THE TWELVE PRINCIPAL UPANIṢADS

He moves, he does not move; he is far, and also near; he is within this all, he is out of this all (1).

(1) *Vide Bhagavad-Gītā*, XIII, 15.

6. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

Whoever beholds all beings in the soul alone, and the soul in all beings (1), does hence not look down (on any creature).

(1) *Vide* a similar passage in *Bhagavad-Gītā*, VI, 30. *Vide Manu Smṛti*, XII, 125.

7. यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

When a man knows, that all beings are even the soul when he beholds the unity (of the soul), then there is no delusion, no grief.

8. स पर्यगाच्छुक्रमकाय-
मव्रणमस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

He is all pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin; he is all-wise, the Ruler of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting year (1).

(1) The years, says S'aṅkara, mean here the Prajāpatis (the creators) who are called years.

9. अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
तो भूय इव ते तमो य उ विद्यायाꣳरताः ॥

Those who worship ignorance (1), enter into gloomy darkness; into still greater darkness, those who are devoted to knowledge.

(1) Ignorance, avidyā, means here Vedic work, if it is done alone without the knowledge of the worship of the gods, or of Brahman, considered under worldly attributes. Vidyā, knowledge, is here lesser knowledge, not the knowledge of the absolute Brahman, but of Brahman thought under relative attributes; it is opposed to the highest knowledge, because it is also connected with works. The effect of either is that by works alone the world of the Pitṛs, the forefathers, is obtained; by knowledge (the lesser knowledge) the world of the gods. Both, however, the lesser knowledge and works, are to be practised by man; if both are performed, then by work, that is to say, natural work and knowledge, death, is abandoned, and by knowledge the state of a deity obtained.

10. अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

They say, different is the effect of knowledge, different the effect of ignorance; thus we heard from the sages who explained (both) to us. (*Vide* Tal. U., I, 3.)

11. विद्यां चाविद्यां च यस्तद्वेदोभयꣳसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

Whoever knows both, knowledge and ignorance together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याꣳ रताः ॥

Those who worship uncreated nature (1), enter into gloomy darkness; into still greater darkness those who are devoted to created nature.

(1) Uncreated nature, asambhūti, nature which has no cause, the same with avyakta, unmanifested nature.

13. अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature (1). This we heard from the sages, who explained (both) to us (2).

(1) Whoever worships Brahman in his effect, in any of the created substances, gets superhuman power (of eight kinds), whoever worship him as uncreated nature, becomes dissolved into the same.—S'.

(2) This verse, although with some alterations, occurs in Tal. U., I, 3.

14. सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥

Whoever knows both, created nature and destruction (1) together, overcomes death by destruction, and enjoys immortality by created nature.

(1) That is to say, uncreated nature into which every thing is dissolved.

15. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

To me whose duty is truth, open, O Pūṣan, the entrance to the truth concealed by the brilliant disc (1), in order to behold (thee).

(1) Brahman, here expressed as "the truth" is considered especially to abide in the disc of the sun. Pūṣan, the nourisher, is another name for the deity of the sun.

16. पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

O Pūṣan, Ṛṣi thou alone, O dispenser of justice (Yama), O sun, offspring of Prajāpati, disperse thy rays (and) collect thy light; let me see thy most auspicious form; (for) the same soul (which is in thee), am I.

17. वायुरनिलममृतमथेदं भस्मान्तꣳशरीरम् ।
ॐ क्रतो स्मर कृतꣳस्मर क्रतो स्मर कृतꣳस्मर ॥

Let my vital spark obtain the immortal air; then let this body be consumed to ashes. Om! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. अग्ने नय सुपथा राये
अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥

Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations (1).

(1) The ten last Mantras (9 to 18) do not any longer describe the nature of the knowledge of Brahman and its effects, but the effect, resulting from the practice of Vedic works and the devotion towards God, when he is imperfectly comprehended under attributes which belong to him only in his relation to the world. The concluding prayer (15 to 18) must therefore be considered to be spoken at the time of his death by a person, who throughout his life has diligently performed the sacred works, enjoined by the Vedas ; for he justly has to remember his works, by which alone he can hope to obtain a comparative state of bliss in a next world, while the true knower of Brahman has only attained his knowledge by recounting all works, together with their effects.

———

॥ तलवकारोपनिषत् ॥

THE KĒNA OR TALAVAKĀRA-UPANIṢAD

OF THE

SĀMA-VEDA

INTRODUCTION

THE object of the Talavakâra-Upanishad is simply to define the idea of Brahman as the one absolute spirit, and to show its distinction from the world. It does not attempt to investigate its relation either to the individual soul or spirit, or to the material world, but is satisfied to indicate the existence of those relations. Like the Svetasvatara-Upanishad, it commences with the question, who it is by whose decrees mind, life and the senses are engaged in the performance of their functions. It supposes then, that the necessity of a cause for the existence of finite beings has already been admitted, and moreover, that the cause must be absolute, that is to say, which does not require another cause for its own existence and action. This cause, replies the teacher, is the ear of the ear, the mind of the mind, the speech of speech, the life of life, the eye of the eye, or, as Saṅkara expresses it in his commentary to the Brihadâraṇyaka-Upanishad, it is the beholding of the beholding, the hearing of the hearing, that is to say, it is the absolute spirit by whom all those functions are perceived and ordained; at the same time he is the absolute end of all intellectual beings, by the knowledge

of whom a state of perfection and immortality is obtained. Hereby is the idea of Brahman fully defined, and it is impossible to determine it in any other manner; for neither the senses nor the mind can approach it. It is, according to the expression of former teachers, different from what is known and beyond what is unknown; it is therefore also beyond teaching, as it could be taught only by an idea of what is known, but the idea of Brahman is infinite. The terms "known" (Vijñāta) and "unknown" (avijñāta) denote here the same as those of "manifested" (vyakta) and "unmanifested" (avyakta), when applied to the world. The manifested is the visible world, which is an effect, and can be perceived by the senses and the mind; the unknown or unmanifested is the invisible world, which is the cause of the former, and can only be apprehended by the mind. Brahman is therefore beyond both, and the absolute cause of both, or he is, in accordance with the first definition, that which cannot be perceived by the senses and the mind, and by which those organs themselves are determined and brought to existence.

Hence it cannot be said of Brahman that he is well known in the same way as a substance which may be perceived by the senses and clearly defined. It is very little we know of him in his relation to the senses and the deities which superintend them. The idea of him must be again and again considered to separate it from other elements, and on reflection we can only maintain that we have an undefined knowledge of him,

or, to express it in the words of the Upaniṣad, we cannot say, that we know him, nor that we do not know him. Those who fancy that they know Brahman, *viz.*, that they can describe him as any thing which they perceive in nature, or as the material cause of nature or as mind, do in reality not know him; those, on the contrary, who know that they do not know him in this manner, have a knowledge of him. The sense of this part of the Upaniṣad is somewhat obscure, and admits of a double explanation. The one is: Brahman cannot be comprehended by common knowledge, as he is infinite, and whoever defines him accordingly, has only an inadequate knowledge of him: for the knowledge of the senses or the mind is always finite; it is therefore by a knowledge which is not a knowledge in the common sense of the word, that he must be apprehended, and on this account it may be said, that Brahman is comprehended by those who do not know him, (in the common sense of knowledge), and not comprehended by those who know him (in the same sense). The other explanation is: The instrument, by which Brahman is to be comprehended, is intellect; but intellect in its highest flights is yet something created and finite, and it remains therein constantly the difference between knowledge and its object, which cannot be destroyed without destroying intellect itself. Therefore man, while united with his body, does not fully comprehend Brahman; he approaches merely nearer and nearer to this aim, without wholly attaining it, and the sense of the passage

"those comprehend him, who do not know him," would be, that those who are aware, that they cannot comprehend Brahman by intellect, know him as well as he may be comprehended by man. Either explanation accords with the spirit of the Upaniṣads; for they teach, that a knowledge of Brahman is possible, as well that Brahman cannot be fully comprehended by man; and according to them there is not even a contradiction in the admission of both views; for they maintain, that an adequate knowledge of Brahman is only gained at the time when the intellect, which comprehends Brahman in a finite way, has ceased to exist.

In summing up, the Upaniṣad declares that Brahman is comprehended, when he is known as the nature of every thought, as mere knowledge, whereby the idea of individual existence disappears. By a knowledge of this kind the last aim of man is obtained, while every other idea of Brahman produces great calamity, that is to say, leads again and again from birth to birth, and to the unhappiness inseparable from worldly existence. Hereby the Upaniṣad, as setting forth the knowledge of Brahman is concluded; its remaining part illustrates by a narrative the infinite nature of Brahman, and the consequences resulting from a knowledge of him.

The Talavakāra-Upaniṣad is commonly called Kena, from the word Kena, with which it commences. It is one of the Upaniṣads in the Atharva collection,

and belongs also to the Sama-Veda where it forms, according to Sankara, the 9th chapter of the Talavakara school. It is the text of this school, which Sankara has followed in his explanation. The Sama text contains four sections, while the Atharva does not appear to have any divisions.

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां ।
मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

Oṁ! May Brahman of the sacred teachings, all in all, perfect my members, speech, [and] life, sight, hearing, strength as well, and all my powers! May I be not cut off from Brahman; Brahman not cut off from me; may there be no off-cutting; for me no cutting-off! Let all the virtues in the sacred lore repose in me, who find my sole delight in that [one] Self; may they in me repose!

Oṁ! Peace, Peace, Peace! Hariḥ. Oṁ!

FIRST SECTION

1. ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

(The disciple asks): By whom decreed, (by whom) appointed, does the mind speed (to its work)? By whom ordained does the first life (1) proceed? By whom decreed, is the word pronounced? Which god assigns (their functions to) the eye and ear (2)?

(1) First life, because it was produced previous to the senses.

(2) *Vide.* Kaṭha-U., VI, 2 & 3. Taitt., II, 8.

2. श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचꣳस उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

(The teacher answers): He who is the ear of the ear, the mind of the mind, the speech of speech, is verily the life of life, the eye of the eye (1). The wise who have abandoned (those individual existences) when departing from this world, become immortal.

(1) And it is he, upon whom all depends, who has called those substances into existence and appointed to them their actions.

3. न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥
अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥

Him (the supreme Brahman) does not approach the eye, or speech, or mind (1). We do not recognise (Brahman as any thing perceptible); therefore we do not know how to teach him (his nature to a disciple). It is even different from what is known (from the manifested universe; if you then say, it must be the unmanifested universe, no) it is also beyond what is not known (to the senses, it is beyond the unmanifested universe). Thus we heard from the former (teachers) who explained it to us (2).

(1) A similar passage occurs in the Kaṭha-U., VI, 12: "He cannot be obtained by speech, not by the mind, not by the eye." Muṇḍ., III, (i), 8. "He is not perceived by the eye, not by speech, not by the other senses, not by austerity, nor by action"; and Taitt. U., II, 4: "A person who knows the bliss of Brahman—from which words together with the mind return, without comprehending it."

(2) "Thus," etc., occurs in the Vāj. U., III, 10, where for "pūrveṣām" (from the former) "dhīrāṇām" (from the sages) is substituted.

4. यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Think that which is not manifested by speech, and by which speech is manifested, even as Brahman and not what is worshipped as this (any individual being which is perceived).

5. यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Know that which does not think by the mind (1), and by which they say the mind is thought, even as Brahman, and not what is worshipped as this.

(1) "The mind," insists S'aṅkara, is here not to be understood in the common sense of mind, as the internal organ in contra-distinction to the other organs, but as that internal faculty in which both mind and intellect are comprehended.

6. यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Know that which does not see by the eye, and by which they see the eyes, as Brahman, and not what is worshipped as this.

7. यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Know that which does not hear by the ear, and by which this ear is heard, even as Brahman, and not what is worshipped as this.

8. यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

Know that which does not breathe by breath, and by which breath is breathed, even as Brahman, and not what is worshipped as this.

SECOND SECTION

1. यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥

If thou thinkest (1), I know well (Brahman), (I say), what thou knowest of the nature of that Brahman (with reference to the soul) is indeed little (it is indeed little), what thou (knowest) of his (nature) with reference to the deities; therefore is (Brahman) even to be considered by thee (2). (The pupil says): I think he is known to me (3).

(1) I will give here in substance the remarks of Saṅkara on this passage: A pupil who has attentively followed the exposition which has been given on the nature of Brahman in the first section, is compelled to think, that he perfectly knows Brahman. It is the well-defined meaning of all the writings on the Vedānta, that the self or soul of every one who knows, is Brahman. Further, the idea of Brahman is in this Upaniṣad introduced by the passage: "He who is the ear of the ear";—and firmly established by the passage: "That which is not manifested by speech, etc." Lastly, the decision of the school of the Vedanta is given in the words: "He is even different from what is known, etc." Notwithstanding these apparent reasons, the pupil is wrong in supposing that he has obtained a perfect knowledge of Brahman. Of every thing which may become an object of knowledge, a perfect or definite knowledge is possible; but not so of a thing which cannot become such an object. This is Brahman, for he is the knower, and the knower may well know other things, but not make himself the object of his knowledge, (or if we should render this in modern phraseology: The subject of knowledge, "I who know," can never become its object; for having become object, it ceases to have the nature of subject) in the same

way as fire can burn other things, but not itself. (What a contrast to the system of Fichte!) Nor can it be said, that Brahman may be made the object of the knowledge of another; for beside him, none that knows exists.

If here the pupil asks, is the nature of Brahman manifold, as it appears implied in the words of the text: "What thou knowest—is *little*," which conveys the idea of a more or less—the answer is: In reality there is but one notion of Brahman, as he is without form, colour, etc., but apparently his nature is manifold, which arises from the false notions under which his nature is represented.

If it is further said, the nature of every thing is that by which it is defined; Brahman is especially defined by consciousness, which does neither refer to the external senses, nor to the internal sense, but merely refers to Brahman; therefore Brahman is consciousness we admit; that this is true; yet thereby no exact idea of Brahman is obtained; for what we understand by consciousness, knowledge, etc., is only accessible to us by means of the senses or intellect, and expresses therefore not knowledge as it is itself, but as it is reflected by some medium. It is therefore true, what has been said before: He is even different from what is known; he is also beyond what is not known.

(2) As the nature of Brahman, with reference to the soul, is unknown to thee, so also his nature with regard to the deities. If this is the case, his infinite nature is much less comprehensible and I therefore think that thou hast yet again to reflect about his being. I quote here Weber's remark on the term mīmāṁsyam. (*Vide* W.'s Ind. S., vol. ii, p. 184.) The verb, "mīmāṁs," and resp. the noun "mīmāṁsā" is frequently used in the S'atapatha Brāhmaṇa and it appears to have been, besides the Upaniṣad, the oldest among the names which at a later time denoted philosophical enquiry as none of the others, *viz.*, Tarka, Yoga and Sāṅkhya occur in the S'atapatha Brāhmaṇa. The latest among them seems to be Sāṅkhya; (it is moreover formed by a Taddhita derivative), as it is first found in the S'vetas'vatara Upaniṣad, and in the later Upaniṣads of the Atharvaṇa;

Tarka, on the other hand, occurs, although controverted, in the Kaṭha-Upaniṣad, and the term there probably denotes the same as the later Sāṅkhya; for, from the later use of this name, we must not infer that this form of the speculation (the Sāṅkhya) took its rise also at a later time. On the contrary, founded upon the principle of dualism (first matter and first spirit) it occurs (although generally combated) already in the Brāhmaṇas, beside the unitarian principle, and it is even the same philosophy, which, in its exoteric manifestation, is known to us as Buddhism. The technical term of Yoga is first found in the second part of the Kaṭha-U. (VIth Valli, 11) and denotes its own unitarian doctrine. The term nyāya is met with in the Muṇḍaka Upaniṣad, but probably in a spurious passage (*Vide* Ind. S., i, 281). The name of Vedānta is also found in the Muṇḍaka Upaniṣad in a passage, which occurs likewise in the Taitt. A., x, 12, 22; and is therefore derived from that Upaniṣad, or from a common source.

(3) The answer of the pupil when he has reflected on the words of the teacher is given under the formulæ: "I do not think, I know (him well), but I do not know, that I do not know (him)." Against this the teacher argues. Then you do not know Brahman; for there is a contradiction when you say, I do not know him well and I know him. If you do not think, you know him well, how can you think you know him? If you, on the other hand, think you know him, why do you not think you know him well? The pupil, however, sharply attacked by the teacher, remains unshaken in his faith. Certain of the declaration of the Śruti, of the tradition of the schools, and of the assent of his own mind, he repeats the formulæ.

2. नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

I do not think, I know (him well); but I do not know that I do not know (him) (1). Whosoever

amongst us knows that (tat, word): "I do not know, that I do not know him," knows him (tat, Brahman).

(1) The Sanskrit text is: "no na vedeti veda ca." This passage is rendered in accordance with the explanation of S'aṅkara by the translator in the Tattvabodhinī Patrikā (vol. i, p. 349) "It is neither that I know him not, nor is it that I know him," an explanation which is also admissible.

3. यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

(1) By him (the knower of Brahman) who thinks that Brahman is not comprehended, Brahman is comprehended; he, who (not knowing Brahman) thinks that Brahman is comprehended, does not know him. (Brahman) is unknown to those who (think to) know him, (and) known to those who do not (think to) know him.(2)

(1) The S'ruti expresses in this verse the same meaning in its own words.—S'.

(2) This may also be translated: "To those who know Brahman, he is unknown; and known to those who do not know him." S'aṅkara reminds here that by those who do not know Brahman not such are meant as are entirely ignorant of him, as they would not have the idea: "we know Brahman," but those who behold him by a supersensual (5. *v.* v) attribute as by the mind, intellect, etc. The idea, which is produced, is no true knowledge, because it does not agree with the absolute nature of Brahman.

4. प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

If he is known to be the nature of every thought, he is comprehended (1). (Hence, from this knowledge)

(a person) gains immortality. (A person) gains power (2) by the soul (by one's own self), (and) by knowledge immortality.

(1) Or also: "If he, by whom every thought is known, is comprehended, immortality is gained"; or, "If he is comprehended as the knower of every thought". The meaning is, if he is known only as spirit, without any determinate object, whose nature is only to think, to know, if he is known as the beholder of the beholding.

(2) Power, obtained by wealth, etc., does not overcome death, because it is external and transient; the power gained by the knowledge of the soul, is able to overcome death, for it is internal and eternal in itself.

5. इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

If in this world (a person) knows (the soul), then the true end (of all human aspiration) is (gained); if a person in this world does not know (the soul), there will be great calamity. The wise who discern in all beings (the one nature of Brahman) become immortal, after departing from this world.

THIRD SECTION

1. ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥

Brahman was once victorious (1) for the sake of the gods. By the victory of Brahman the gods obtained

majesty. They reflected: To us belongs this victory, to us belongs this majesty.

(1) "Victorious," he defeated the Asuras, when they were fighting for the supremacy with the gods. Śaṅkara observes that the following legend is either written for the purpose of illustrating the difficulty of knowing the nature of Brahman by the example of the gods, or for his praise, since by the knowledge of Brahman, Agni and the other gods obtained their power.

2. तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानन्त किमिदं यक्षमिति ।

He knew even that (delusion) of them ; he manifested himself to them. They did not know him (and asked each other): Is this (being) worthy of adoration?

3. तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति ।

They spoke to Agni: Jātavedas, do ascertain, whether this being is worthy of adoration.

4. तथेति तदभ्यद्रवत् तमभ्यवदत् कोऽसीति ।
अग्निर्वा अहमस्मीत्यब्रवीत् जातवेदा वा अहमस्मीति ॥

(He replied :) Be it so. He (Agni) ran up to him (Brahman).—He (Brahman) said: Who art thou? He answered: I am verily Agni ; I am verily Jātavedas.

5. तस्मिंस्त्वयि किं वीर्यमिति ।
अपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥

(Brahman asked him :) What power hast thou, who art of such a nature? (Agni replied :) I can even burn whatsoever there is on earth.

6. तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुम्।
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति॥

He placed a blade of grass before him (saying:) Burn this. Approaching it with all his might, he could not burn it. He thence returned (saying:) I could not ascertain, whether this being is worthy of adoration.

7. अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति।

Then they spoke to Vâyu: Vâyu, do ascertain, whether this being is worthy of adoration.

8. तथेति तदभ्यद्रवत् तमभ्यवदत् कोऽसीति।
वायुर्वा अहमस्मीत्यब्रवीत् मातरिश्वा वा अहमस्मीति॥

(He replied:) Be it so. He (Vâyu) ran up to him. He (Brahman) said: Who art thou? He answered: I am verily Vâyu, I am verily Mâtarisvâ (1).

(1) "Matarisva, mâtari, antarikso svayati iti Matarisva," he sleeps in his mother the sky, and is therefore called Matarisva—S. (*Vide* Isâ U., where the same term occurs.)

9. तस्मिंस्त्वयि किं वीर्यमिति।
अपीदं सर्वमाददीय यदिदं पृथिव्यामिति॥

(Brahman asked him:) What power hast thou, who art of such a nature? (Vâyu replied:) I can even sweep away whatsoever there is on earth.

10. तस्मै तृणं निदधावेतदादत्स्वेति ।
तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुम् ।
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥

He placed a blade of grass before him (saying): Sweep away this. Approaching it with all his might, he could not sweep it away. He thence returned (saying): I could not ascertain, whether this being is worthy of adoration.

11. अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति ।
तथेति तदभ्यद्रवत् । तस्मात्तिरोदधे ॥

Then they spoke to Indra: Maghavan, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so. He (Indra) ran up to him. He (Brahman) disappeared before him (1).

(1) As Indra is the most powerful of the gods, Brahman disappeared to show of how little avail his power was to obtain a knowledge of Brahman.

12. स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहु शोभमानामुमां
हैमवतीं ताꣳ होवाच किमेतद्यक्षमिति ॥

There in the ether he met with a woman, highly adorned, with Umā, the daughter of Himavat (1). He asked her: Is this being worthy of adoration?

(1) Indra did not return, like Agni and Vāyu, but remained in contemplation of that being. Knowledge, in the form of Umā, perceiving his faith in the adorable being, manifested herself to him. "Haimavatīm" means either "adorned with gold," or the daughter of Himavat; for as

she is constantly together with Īśvara (Śiva), she of course is able to know. Thus far Śaṅkara in explanation of this passage. His last conjecture appears to be most plausible, if we could persuade ourselves that at the time of the composition of this Upaniṣad the worship of Śiva had been already existing.

I here quote Dr. Weber's remarks on this passage (Ind. S., vol. ii, pp. 186-90.)

[The exposition in the 3rd and 4th sections points to a time, when instead of the three principal gods, Agni, Vāyu and Sūrya, who had gradually been considered as the representatives of things divine on the earth, in the atmosphere, and in the heavens, three others were assumed, *viz.*, Agni, Vāyu and Indra. The latter are in fact only two, as Indra is essentially the same with Vāyu. Of the first triad I have found a great many examples in the two Yajur Vedas, of the latter, which is rather a dual, only one (in the Puruṣasūkta of the Ṛk text). Nor am I able to give a satisfactory explanation of it. On the other hand, the identity of all things divine was already comprehended in Brahman; and it is moreover the object of this legend to illustrate or inculcate the supremacy of this Brahman over all divine manifestations in time and even over the triad of them. But how to explain the relation of Umā Haimavatī, who appears here as the mediator between Brahman and the deities? According to Śaṅkara she is Vidyā (knowledge) which Umārūpini (in the form of Umá) manifests to Indra. The same view is taken by Śāyaṇa who (Taitt. Ā., x, 1, 150) quotes this passage as the explanation of the word Soma. He says there: Himavatputryā gauryā brahmavidyābhimānirūpatvād gaurīvacakā umāśabdo brahmavidyām upalakṣyati, ata eva talavakāropaniṣadi, brahmavidyāmūrtiprastāve brahmavidyāmūrti paṭhyate bahuśobhamānām umām haimavatīm tām hovāceti, tadviṣayatayā Umayā saha vartamānatvāt soma; and in the same way ibidem, anuv. 38 (8 Dráv.)—umā brahmavidyā tayá saha vartamāna soma paramātman; farther, ibid. anuv. 18 Drāv.

(22 Andhra)—ambikā jaganmātā pārvatī tasya bhartre (Ambikāpataye is the reading of the text) tasyā eva brahmavidyātmaka deha umāsʹabdenochyate, tasyā svāmine (the text reads Umāpataye, but only in the Drāvida, not in that of the Andhras). This latter is the only passage in Vedic writings, besides the Kena Upaniṣad, where I have met directly with the name of Umā; for the "umāsahāya of the Kaivalya U. does not belong any more to Vedic writings, and although the commentaries also elsewhere, as Sāyaṇa, in the passages referred to, explain the Soma by Umayā sahita, (for instance, Mahidhara in explanation of Váj., pp. 16, 39, and Bhaṭṭa Bh. M. commenting on the corresponding passage of Taitt. S.) yet such a view is undoubtedly no more founded than in the passage, quoted from Sāyaṇa, where the term means simply the juice of the Soma. If then, from what has been said, *viz.*, partly from the agreement among the commentaries, partly from the position which Umā holds here in the Kena U., the meaning of it as brahmavidyā seems to be pretty well certain, and directly to identify itself with the Sarasvatī, the divine word, if we even might be tempted etymologically to connect her with the sacred word "Om," yet there are other points which seem to suggest quite a different view of the original meaning of Umā. First, why is she called Haimavatī? (Sʹaṅkara gives two explanations: hemakritābharaṇavatī athavā himavato duhitā.) What connection had she with the Himavat? Is it, that the brahmavidyá came first from the Himavat to the Aryans who inhabited Madhyadesʹa? That the north of India was distinguished by a greater purity of language, and that people went there to learn the languages (Vācam sʹikṣitum) and on their return enjoyed more respect and authority, we have seen before from the Kauṣitaki Brāhmaṇa (1, 153); it would now be quite in order, if this had not been limited to language, but extended to philosophy, and if the knowledge of the one eternal Brahman had been sooner attained in the peaceful valleys of the Himavat than this was possible in Madhyadesʹa, where practical life had yet too much hold on the mind. However, such a view of the Umā Haimavatī seems to me

very hazardous; for, independent, that in the explanation of the old Indian deities, it appears to be better to refer more closely to their relation to nature than to speculation, we do not know precisely, whether Umā really denotes the brahmavidyā, and moreover, her later relation as the wife of Rudra (in the Taitt. Ā.) and resp. of Śiva would be entirely unintelligible. There is now among the names of this latter (the wife of Rudra) a similar one, *viz.*, Pārvatī, to judge from which we ought not to place the accent upon Himavat, but upon mountain, and to this I would add the names of Rudra which we learnt before from the Śatarudriya, *viz.*, giriśa, giriśanta, giriśaya, giritra, in which we traced the origin of the belief, that Śiva was dwelling on the Kailāsa. It is the tempest which rages within the mountains, and his wife is therefore called properly "Pārvatī," "Haimavatī". It is true, it is hence not evident, what is meant by his wife;[1] originally she is perhaps not even his wife, but his sister; for Umā and Ambikā are at a later time evidently the same, and Ambikā is the sister of Rudra (*vide* I, 183). This identity with Ambikā suggests to us a new etymology of Umā; for as Ambikā, "mother," seems merely an euphemous flattery to propitiate the cruel goddess (*vide* Mahidh. commenting on Vāj. S., p. 3, 57) (in the same manner Rudra received the name of Śiva) so it appears also necessary to derive the name of Umā from the root "u" "av" to protect. No doubt, a final vowel before ma gets commonly guṇa, or is prolonged, but sima and hima show that this is not necessary, and the name of Ramā

[1] Does she perhaps denote the torrents of rain which are sent forth by Rudra, the storm from the mountains and clouds? And does the name of "Ambikā" bear a direct relation to this? In the same manner Sarasvatī, the goddess of rivers and of speech, is called Ambitamā, is addressed by "Amba," and is named "uttame śikhare jātā parvatamūrdhani? According to this, Umā and Sarasvatī, Ambikā and Ambitamā, Pārvatī and Parvatamūrdhanī would perhaps have the same origin, and their separation had only gradually ensued, so that the destructive power of nature had been centred in the one, and in the other beneficent harmonious power of song of the flowing waters? We had therefore in the Umā of the Kena U. and in the Varadā of the Taitt., Ā, to see two examples of the original unity of both of them.

(unless it is to be derived from Ram) is perhaps of a corresponding formation. It remains indeed involved in doubt, in what manner the cruel wife of Rudra appears here in the Kena U. as the mediator between the supreme Brahman and Indra, unless this Upaniṣad belongs to a time in which Śiva, her husband, was considered the supreme deity, Īśvara, and resp. Brahman, that is, to the time of a sect of Śiva. If this remains questionable and improbable, yet for the first the view must be maintained, that the idea of Umā as brahmavidyā is founded on this sole passage of the Kena U., unless without any complication the original unity of Umā with Sarasvatī, which we pointed out in the preceding note, is here still transparent.]

FOURTH SECTION

1. सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ।
तती हैव विदाञ्चकार ब्रह्मेति ॥

She said, it is Brahman; for verily in this victory of Brahman you obtained majesty. Hence (from the word of Umā) he (Indra) even knew Brahman.

2. तस्माद्वा एते देवा अतितरामिवान्यान् देवान् यदग्निर्वायुरिन्द्रः ।
ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत् प्रथमो विदांचकार ब्रह्मेति ॥

Therefore verily those gods, Agni, Vāyu and Indra, became excellent before the other gods; for they nearest touched that Brahman; they first knew that Brahman.

3. तस्माद्वा इन्द्रोऽतितरामिवान्यान् देवान् स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनन् प्रथमो विदांचकार ब्रह्मेति ॥

Therefore verily Indra became excellent before the other gods; for he nearest touched that Brahman; he first knew that Brahman.

4. तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३ इतीन्न्यमीमिषदा३ इत्यधिदैवतम् ।

This is a declaration (in illustration) of him, he shone forth like (the splendour) of the lightning (1); he disappeared like (the twinkling) of the eye. This (is the comparison of Brahman) with reference to the deities.

(1) The meaning of this, according to Śaṅkara, may also be that Brahman, showing for an instant to the gods his nature, disappeared. This verse is intended to compare the nature of Brahman with reference to the superintendence of deities (adhidaivatam), and the sense is, that the perception of Brahman through the sense takes place like lightning, that before it can be said, there is a perception, the perception has already disappeared. The comparison either refers to the instantaneousness of the lightning or to its splendour.

5. अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं सङ्कल्पः

Then (follows a comparison of Brahman) with reference to the soul. The mind approaches, as it were, to this (Brahman); by the mind one recollects him; (by the mind) he is again and again ascertained.

6. तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ।

He is verily to be adored by that (individual soul). By the name of the adorable he is to be worshipped. All beings pray to him who thus knows that Brahman (1).

(1) *Vide.* Brihad Ā. U., I, ch. 4th, Br. 16, where it said: "As every one desires continuance of his place, so verily desire all beings welfare for one who thus knows (because he is the place for all beings).

7. उपनिषदं भो ब्रूहीति। उक्ता त उपनिषद् ब्राह्मीं वाव त उपनिषदमब्रूमेति।

(The pupil speaks:) O venerable, tell the Upaniṣad (1). (The teacher answers:) The Upaniṣad is made known to thee, we have explained to thee the Upaniṣad, referring to Brahman.

(1) This request of the disciple is evidently made for the purpose, that no doubt should remain, whether the doctrine taught before contains the whole science of Brahman or not, and the sense is: The knowledge of Brahman is completed by what has been said of him before, there is nothing else that belongs to it, as it is independent of every other knowledge. There are, however, some means, by which the mind gets prepared for the reception of the knowledge of Brahman, but, however necessary they are as means, they are not included in that knowledge as a part of it, nor do they give the foundation to it.

8. तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम्।

(The means) for its obtainment (are): Restraint (of the senses), subduing (of them) and work; the Vedas with all their members are its foundation, truth its abode (1).

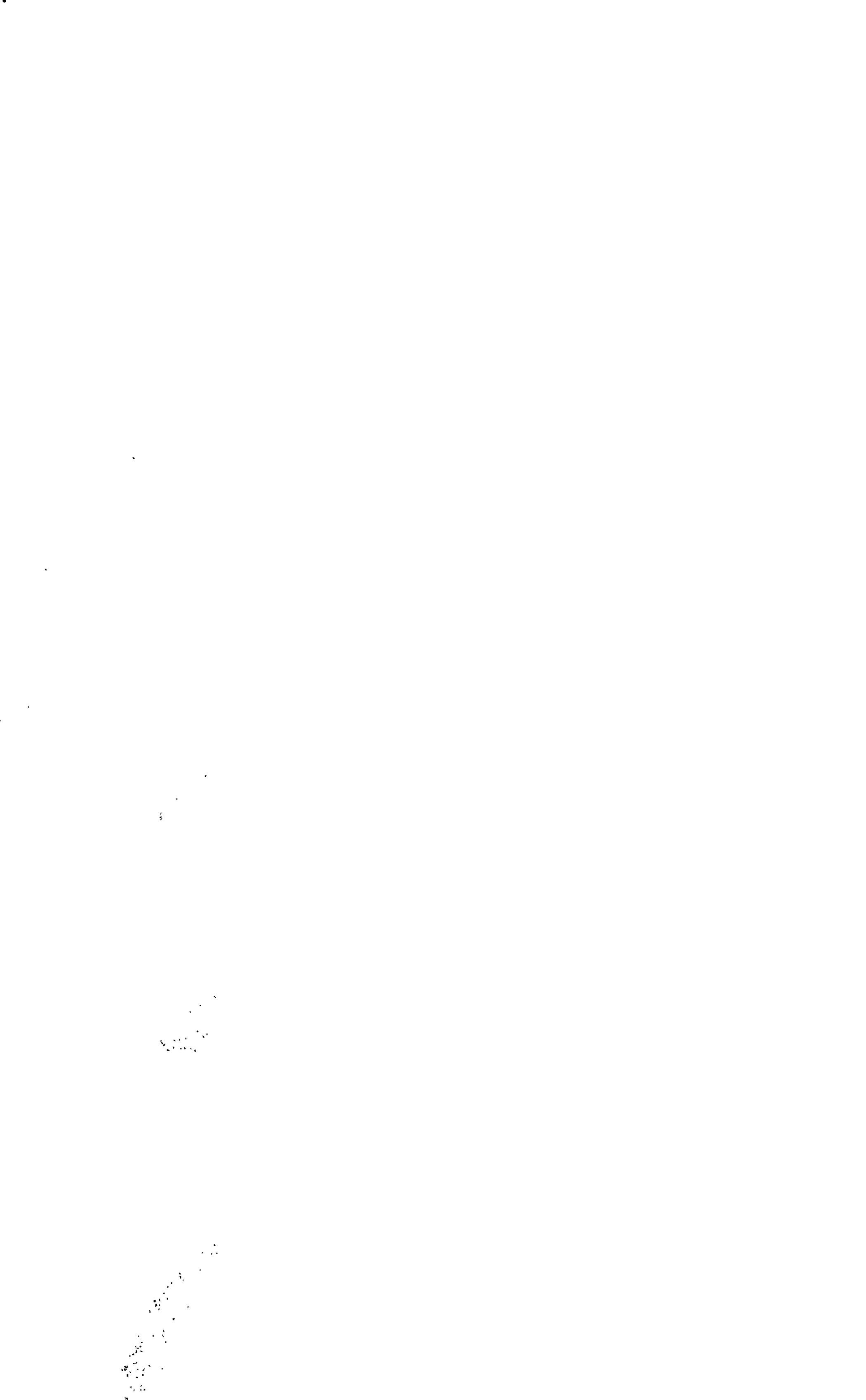
(1) "Restraint," tapas, austerity; "work," all ceremonial ordinances, enjoined by the Vedas; the members of the Vedas (vedāṅga) are the six sciences by which the understanding and application of the Vedas are effected.—S',
Vide a similar passage Taitt. U., I. Vallī, 9th Anuv.

9. यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ।

Whoever knows it (the Upaniṣad) in such a manner, after having shaken off all sin, abides in the eternal, glorious place of heaven, abides in heaven.

॥ कठोपनिषत् ॥

THE KAṬHA-UPANIṢAD



INTRODUCTION

THE Kaṭha-Upaniṣad, as commented on by Saṅkara Ācārya, consists of two parts (Adhyāya), each of them containing three Vallīs (creepers). Dr. Weber is of opinion that the Kaṭha originally closed with the third Vallī, and his reasons are, that the first part is complete, and has a formal conclusion, that the second part consists almost entirely of Vedic quotations, that there is a difference of language in the first and second parts, and that in the Atharva list they are enumerated as distinct Upaniṣads. These arguments appear conclusive, and we would especially urge the difference in the composition of them. The subject of the Upaniṣad is indeed fully treated at the conclusion of the first part; in the second there is no new thought; and although not a mere repetition of the first, there is no leading idea by which its parts are arranged, so that it appears to have been composed at a later time, with a view to elucidating some of the topics of the first part more explicitly, and of proving its doctrines in a more convincing manner.

The Kaṭha has always been considered as one of the best Upaniṣads, and it must be admitted that in

elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour, few are equal to it. The lofty conception, by which in its introductory legend [1] Death is made to give a reply to the highest questions human mind can propose to itself, the enthusiasm and intimate conviction which Naciketas shows about the infinite superiority of what is good over the pleasures of the world, even if their enjoyment be as perfect as lies in its nature, the firmness which he maintains amidst all the allurements that are placed before him, and which bears some resemblance to the energy of mind with which Plato in the first and second books of his "Republic" shows that Justice has an incomparable worth, and ought to be preserved under any circumstances, the fine comparison of the body with a car, the soul with a rider, the senses with horses, the mind with the rein, etc., and which again recalls Plato by the similar comparison in his "Phædrus"—place it in a high rank as a poetical exposition of the doctrine that man is the same with the infinite soul.

In a philosophical point of view we cannot give the same praise, at least as to the form of the Upaniṣad; there is little connection between the thoughts, no progress from one to another, so that they rather appear a compilation than the production of an original

[1] The legend itself is borrowed from the Taitt. Ā. prop. xi, 8, where Naciketas's visit in the empire of Yama is described (*vide* Weber's *Indische Literaturgeschichte*, p. 90); but the mode in which it is treated here is original. The part of the legend, which is borrowed, is distinguished even in language from the rest; for while the language of the Upaniṣad is elevated and refined, it is simple and even rude in the legend.

thinker. If we moreover attend to the distribution of the subject, at first no arrangement is found, the sentences do not shew a connected sequence, as when treating on one subject, another starts up without apparent necessity. On a closer examination a certain order becomes manifest, and to render this more perceptible, I shall state here the chief questions to which an answer is sought in every Upaniṣad, questions which are in fact, and must be, the subject of investigation to every philosophy, although they may assume a form very different from the one in which they are found in the Upaniṣads. They are one practical and three theoretical questions. (1) What is the highest object of man? (2) What is the last cause of the world? (3) In what connection is this cause with the world? and, (4) How do we know of it?

The first Vallī endeavours to answer the first question. Its views are briefly as follows: It is generally thought that knowledge of the Vedas leads to supreme happiness; but the happiness, which is derived from such a knowledge, and from the performance of the rites enjoined by the Vedas, *viz.*, the enjoyment of heavenly bliss, is transient, and does not satisfy the mind of man, who is desirous of a happiness wherein there is no change.

This happiness is possible only under the condition, that the soul itself attains to an unchangeable state, and hence the question arises, whether after death there is an existence of the soul, separated from all the instruments

of transient enjoyment, as the senses, the mind, etc. The investigation is difficult; but there should be no hesitation of entering upon it; for the object is incomparably high, as it is a knowledge which leads to unalterable bliss.

In the second Vallī a general solution is given of the questions: What is the last cause of the world, and how do we know of it?

The good, in accordance to it, is different from what is pleasant and on this account man has to choose between either; for from the diversity of their nature both cannot be obtained together. By discrimination it will be found, that the good is the higher of the two. The knowledge of the things that are pleasant is in fact ignorance,[1] because it leads to delusion about the true nature of things, *viz.*, by producing the belief, that only this world with its enjoyments, exists, and not another. The result of this ignorance is, that the soul passes from life to death and *vice versâ*. Knowledge, on the other hand, refers to what is good, and its object is the true nature of the soul of man. It is different, from virtue and vice, from cause and effect, different from past, present and future times. The soul then by which man knows, is not born, nor does it die; it is not cause or effect; it is unchangeable, and the visible changes are only changes

[1] The idea, here expressed that knowledge which has no reference to the supreme soul, is ignorance, approaches closely the tenet of the Vedānta, that the world is produced by ignorance, delusion, and far out-strips the more cautious Māṇḍūkya Upaniṣad, (1, 4) according to which two sciences, *viz.*, the science of Brahman and the science which refers to the Vedas, are admitted, although the latter is declared to be inferior.

of the body. It is the one, infinite Brahman, who is incorporeal, great and all-pervading and although infinite, placed in the cavity of the heart of the living creatures.

The knowledge of Brahman, or of the soul as Brahman, is difficult to obtain, it requires both an able teacher and an able disciple. It is not acquired by mere arguing, not by knowledge and understanding of the Vedas, or by manifold science, but by the union of intellect with the soul (Adhyātma Yoga). The most perfect means to acquire a knowledge of Brahman is the meditation on the word "Om," which is the substance of all the declarations of the Vedas, and which refers either to the inferior or supreme Brahman, or to Brahman considered either in his relations to the world, or in his own absolute nature. Or the knowledge of Brahman can only be gained by a person whose senses are subdued, whose intellect is concentrated, whose mind is at rest, and who has the desire of knowing him.

The third Vallī treats on the relation between the finite Brahman and the world in general, and with special reference between Brahman and the individual soul.

There are two souls in this world, the embodied or finite soul and the unembodied or infinite soul.[1] The

[1] There may be here a doubt, what is meant by the "two who drink the due reward from their works in this world," whether the individual soul, and universal soul, which is the totality of the individual souls, or the individual soul and Brahman in his real nature as separate from all worldly relations. The latter is evidently the sense of the passage; for

embodied soul is endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher, that is to say, more comprehensive and subtle, than the senses; the mind higher than the objects; the intellect (buddhi) higher than the mind, the great soul (mahātma); higher than the great (mahat) the unmanifested (avyakta); higher than the unmanifested the soul, which is without limit, and which is the last aim. This soul, concealed in all beings, is not manifest, but it becomes so to concentrated intellect; to know one's self as gradually depending upon intellect, the great soul, the placid soul, is to advance to the knowledge of Brahman, by the acquiring of which true immortality is gained.

The fourth Vallī is, according to S'aṅkara, to show that the great obstacle to a knowledge of the soul is ignorance. However it appears rather to give an answer to the question: How can the soul be known, if it is concealed, which was maintained at the end of the third Vallī? The answer is: When the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awaking as well as in dream, are perceived, known; nothing remains unknown to it; it is knowledge itself, and thereby the

with regard to the universal soul the same necessity would exist to know itself as the infinite soul, and therefore no contrast could exist between the individual and universal soul; and, secondly, this meaning is borne out by the further exposition, where first the nature of the individual soul is described, and afterwards that of the infinite Brahman, while no allusion is made to the notion of an universal soul.

same with the supreme Brahman. Then follows a description of the different relations of the soul like that in the third Vallī. The individual soul is the same as infinite soul; it is also Hiraṇyagarbha, the first emanation of the universal soul, as also the soul in the creatures, where, together with all the senses, it dwells in the cavity of the heart. There is no real difference between the supreme Brahman and the individual soul; both are the same, and this knowledge is immortality.

In the fifth Vallī an attempt is made to prove the existence of the soul as a principle different from the body, and to show how the one soul can be also manifold. The soul is the ruler of the senses, and all the functions of life depend upon its existence. When the soul has left the body, these functions cease. Life does not proceed from any of the vital functions; therefore it proceeds from something else, different from them, upon which it is founded. How the one soul can be manifold, is shown merely by comparisons. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms, when in connection with other and other things, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the various things, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within, but also without the creatures.

The question at the end of the fifth Vallī: How can I know Brahman, does he manifest or not? and which is answered there: Nothing can manifest the infinite Brahman, because all is manifested by him,—is again taken up in the sixth Vallī. First the answer is supplied by a comparison. The world is like a fig-tree, whose root is upwards, and whose branches go downwards. Then a description is given, which we already know (from the third Vallī), of the soul in its relations to worldly existence, *viz.*, that the mind is above the senses, intellect above the mind, the great soul above intellect, the unmanifested above the great soul, and the soul (Puruṣa) above the unmanifested, and which is apparently intended to show the instruments by which the soul might be possibly comprehended. The soul is not known by the

of the Upaniṣads depends entirely upon this answer, *viz.*, whether they claim to be founded upon revelation or upon philosophical thinking, it is worth while to ascertain it in this case. From such passages as: "It (the soul) is difficult to be known, it is very subtle" (1-21), "A wonderful teacher is required" (2-7), "The soul, more subtle than what is subtle, is not to be obtained by arguing" (2-8-9) it may at first appear that revelation is the source of that knowledge; for if the soul cannot be known by arguing (nor by perception,) there remains no other means to know it but tradition, and it is expressly asserted that a teacher is necessary. His knowledge is derived from another teacher, and so on, until we come to a last teacher, who must know it by immediate revelation from Brahman. However, the whole Upaniṣad is against this supposition. First, a knowledge of Brahman is impossible by the Veda, which is considered as the ordinary source of revelation. "The soul cannot be gained by knowledge of the Veda, not by the understanding of its meaning, not by manifold science". (2, 23.) Secondly, the soul is immaterial, and cannot be apprehended by the senses, and therefore not by *tradition*. "The soul's *nature is not placed in* what is visible, none beholds it by the eye." (6, 9.) "It is not gained by word, not by the mind, not by the eye." (6, 13.) "With regard to him (Brahman) the sun does not manifest, not the moon, not the stars . . . When he is manifest, all after him becomes manifest; by his manifestation this whole world becomes manifest." (6, 11.)

These passages deny even the possibility of a revelation. Thirdly, the knowledge of the soul is independent of everything else; it can be obtained merely by the soul itself. "By the soul which is chosen, it (the soul) can be gained. His (everybody's) soul reveals its own truth." (2, 23.) "Who beheld this (soul) as dwelling in their own body." (5, 12.) Fourthly, it is clearly stated, by what means a knowledge of the soul is gained, *viz.*, by thinking. "The soul must be thought of in various ways." (2, 8.) "The wise thinking him (Brahman) by union of intellect with the Soul." (2, 12.) "He is beheld by the attentive, subtle intellect of men of subtle sight." (3, 12.) "None beholds him by the eye; by the heart (intellect) through thinking (manasá) he becomes manifest." (6, 2.) Moreover, not only the instrument of our knowledge of Brahman (the intellect) is pointed out, but also the peculiar process of thinking, by which that knowledge is obtained, *viz.*, in the passage: "He is not to be gained by word, not by the mind, not by the eye, how could he be perceived by any other than by him who declares that he exists? The soul is to be perceived by existence as well as by its true notion, that is to say, by both when it is perceived by existence, its true notion becomes manifest" (6, 12-13), that is to say, Brahman will be known as the cause of the world, as the world is an effect and must have a cause; if this notion has been produced, the independent nature of Brahman will be also comprehended. Here the notion of Brahman is clearly based upon argument. And,

lastly, it is asserted of the soul, that it can arrive at the knowledge of Brahman by its own nature; for the soul is Brahman, is knowledge in the highest sense. "His soul reveals its own truth" (2, 23) what remains unknown to the soul by which one knows of form, etc. (4, 4). Hence the world denoting the perception of Brahman is knowledge, while every other perception is ignorance.

From this exposition it is evident that, according to the Kaṭha-Upaniṣad, the knowledge of Brahman depends upon a process of thinking, that is to say, that it is derived from philosophy, not from revelation. By reflection upon the world and the soul, by discrimination, the nature of Brahman becomes manifest, and it would have been rather surprising, if those bold and original thinkers, the results of whose enquiries are deposited in the Upaniṣads, had not been aware of the manner in which they arrived at the notion of Brahman, which is so far removed from common thinking and the conception of the Vedas. In later times, when the process of thinking by which that idea was formed had been forgotten, and original thought had been abandoned for the formulas of the schools, the attempt was made to assign the origin of their leading notion to another source, than from what it was actually derived; and we may find in the Kaṭha already some traces of this in the value, which is attached to the Yoga, according to which not the perspicuity, order, and mutual determination of the ideas lead to truth,

but a state in which the senses and the mind by some artificial means are withdrawn from their objects, a state, therefore, in which, if it were possible, every thought would cease.

The standing point of the Kaṭha is on the whole that of the Vedānta. It is the absolute spirit which is the foundation of the world, and it is the object of true science to know him as the same with all creatures, especially with one's own soul, which by this knowledge attains its final aim—absorption into Brahman. In the order of manifestations or emanations from the absolute spirit it deviates, however, from that adopted by other Upaniṣads and by the later Vedānta, and is evidently more closely allied to the Sāṅkhya. The order is here: The unmanifested (avyakta), the great soul (mahātma or mahat), intellect (buddhi), mind, the objects of the senses and the sense. The same order is followed by the Sāṅkhya, with the exception, that they have not between the unmanifested and intellect the intervening "mahat," which with them is equivalent to intellect. The "manas" (mind) has here also the same function as in the Sāṇkhya the ahaṅkāra (self-consciousness). Hence it is probable, that this Upaniṣad was written at a time when the Sāṅkhya had already been founded, and with a view to conciliating part of the Sāṅkhya, especially the followers of the Yoga, by some concessions; for while it disputed against them as to its assumption of many souls, and urges, that by mere thinking (tarka) the absolute spirit cannot be

comprehended, it adopts, on the other hand, almost the whole order of their emanations as well as some of their technical names (mahat, avyakta, Puruṣa) and recognises the necessity of the Yoga. Besides the Sāṅkhya, the Kaṭha seems also to refer to the doctrine of the Buddhists; for they, if not the Chārvākas, are probably referred to, in the passage (1, 20)—" There is an enquiry: some say, the soul exists after the death of man, others say, it does not exist"—since the Sāṅkhya cannot be meant thereby which, as well as the Vedānta, maintains the independent existence of the soul.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both at the same time, at the same time support us both; may both of us at the same time apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us).

Om ! peace, peace, peace.

FIRST CHAPTER

FIRST VALLĪ

1. उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥

Once desirous (of heaven) the son of Vājas'ravas (Gautama) gave away all *his* property (1). He had a son, Naciketas by name.

(1) In the Vis'vajit sacrifice; a sacrifice which was generally performed by kings, when they returned from their expeditions to conquer the earth (digvijaya), but which, as appears, could be also performed by Brāhmaṇas.

2. तꣳह कुमारꣳसन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश ।
सोऽमन्यत ॥

When the presents (1) were brought, filial anxiety (about the welfare of his father) penetrated the youth. He thought:

(1) The cows, intended as presents for the priests officiating at the sacrifice.

3. पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥

(A sacrificer) who bestows (cows) which have drunk their water, eaten their grass, given their milk, and which are barren, goes verily to the worlds of unhappiness.

4. स होवाच पितरं तत कस्मै मां दास्यसीति द्वितीयं तृतीयम् ।
तꣳहोवाच मृत्यवे त्वा ददामीति ॥

(1) He said to his parent: O father, to whom wilt thou give me? (He said so) a second and a third time. (Enraged) he answered him: To Death I will give thee.

(1) With the intention to prevent this calamity by offering himself—

5. बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किꣳस्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥

(Naciketas thought:) Among many (sons) I am the first, among many the middle, (but not among the bad, therefore) is there any work of Yama, which he will perform to-day through me? Naciketas (1) said:

(1) When the father told him, that he had only spoken in anger, and that he did not require his self-sacrifice, after reflecting that the word of a father should on no account become broken—

6. अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥

Remember, how former men (our forefathers) acted; consider, how the present (good men) act (1). Like corn, the mortals get ripe, like corn they are born again (2).

(1) *Viz.*, they never break their word.

(2) Therefore one ought never to speak falsely on account of this transient world.

7. वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताꣳ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥

(1) A Brāhmaṇa guest enters a house like Vaiśvānara (fire). For him (the good) make this peace-offering (2). Take the water, O son of Vivasvat (the sun).

(1) To save his veracity, the father sent him to the abode of Yama, where, in the absence of the latter, he remained for three nights. Having returned, Yama was thus admonished by his counsellors or wives.—Ś.

(2) *Viz.*, water for the feet, a seat, etc.

8. आशाप्रतीक्षे सङ्गतꣳ सूनृतां चेष्टापूर्ते पुत्रपशूꣳश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन् वसति ब्राह्मणो गृहे ॥

Hope, expectation, meeting (with the good), friendly words, sacrifices, pious gifts, sons and cattle—all this loses the man of little sense in whose house a Brāhmaṇa dwells without taking food.

9. तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन् वरान् वृणीष्व ॥

(Yama speaks:) O Brahmana, because thou, a venerable guest, hast tarried in my house for three nights, without taking food, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

10. शान्तसङ्कल्पः सुमना यथा स्याद् वीतमन्युर्गौतमो माऽभिमृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत् प्रतीतः एतत्त्रयाणां प्रथमं वरं वृणे ॥

(Naciketas speaks:) O Death, that Gautama be appeased in thought, and composed in mind, that his anger towards me may have gone, and that he may salute me, liberated by thee remembering (me as his son), this I choose as the first of the three boons.

11. यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखꣳ रात्रीः शयिता वीतमन्युः त्वां ददृशिवान् मृत्युमुखात् प्रमुक्तम् ॥

(Yama speaks:) Through my favour, Auddalaki, the son of Aruṇa (1), will remember (thee with love) as before; he will sleep happily at night; free from anger he will see *thee*, when released from the mouth of death.

(1) Weber, *Ind. Literaturgeschichte*, p. 152, says about these names: Two other names (besides that of Āruṇi) which are given to the father of Naciketas (a fourth name is Gautama,) *viz.*, Auddalaki and Vājaśravasa, are at variance with the other accounts. Vājaśravasa is also found in the corresponding passages of the Taittirīya Brāhmaṇa; whether also Auddālaki, I do not know. *Vide Ind. St.*, vol ii, pp. 201-3.

12. स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥

(Naciketas speaks:) In the place of heaven there is no fear of any kind; thou art not there, *none* fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven.

13. स त्वमग्निꣳ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तꣳ श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्ते एतद्द्वितीयेन वृणे वरेण ॥

Thou hast, O Death, a recollection of the heavenly fire (1), make it known to me (also) who have faith.

The dwellers in heaven (2) enjoy immortality; this I choose as the second boon.

(1) Of the fire by which heaven is gained.

(2) Those who by the fire-sacrifice have obtained heaven.

14. प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ॥

(Yama speaks:) I will tell thee: do thou attend to this *my word.* I know the heavenly fire, O Naciketas. Know that the fire, which is the cause of acquiring infinite worlds, which again is the foundation (of the universe), is placed in the cavity (of the heart).

15. लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥

He then explained to him that fire, which is the first (1) of the worlds, the nature of the bricks (2), and their number, and in what way (the rite of that fire is to be performed). Naciketas also repeated it in the same manner as it was explained to him. Then thereby pleased, Death again said:

(1) The fire is here equivalent to the Virāṭ, the first production of Brahman—S'.

(2) Deposited every day after the fire-offering (to show the number of ceremonies) performed during the year.

16. तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥

Satisfied, magnanimous Death spoke to him: I grant thee now another boon again. After thy name shall be named that fire. Take also many-coloured chain.

17. त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥

Whoever performs three times the sacrifice of the Naciketa fire, when he has received advice from the three, (*viz.*, the mother, the father and the teacher,) who has done the three works (offering, reading of the Vedas, and liberality)—overcomes birth and death. Whoever knows and judges well, (that fire) which sprung from Brahman, and is wise, which divine, and worthy of praise, obtains that everlasting peace.

18. त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥

Whoever offers three times by the Naciketa fire, when he knows its threefold nature, leaves before (the death of the body) the chains of death, and without grief rejoices in the place of heaven.

19. एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व ॥

This is the heavenly fire, which, thou, O Naciketas, chooseth for thee by the second boon. Men will call this fire even after thee. Choose the third boon, O Naciketas.

20. येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥

(Naciketas speaks:) There is this enquiry: some say, (the soul) exists after the death of man (1), others say, it does not exist. This I should like to know, instructed by thee; such is the third of the boons.

(1) It exists separate from body, senses, mind, and intellect.—Ś.

21. देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥

(Yama speaks:) With reference to this (question) there was enquired of old even by the gods; for it is not easy to understand it, subtle is its nature. Choose another boon. O Naciketas, do not compel me to this; (1) release me from this (boon).

(1) To fulfil this, like a debtor is compelled by his creditor to pay his debt.—Ś.

22. देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यं न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥

(Naciketas speaks:) Even by the gods verily was enquired (into this question), and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon like this.

23. शतायुषः पुत्रपौत्रान् वृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥

(Yama speaks:) Choose sons and grandsons who may live a hundred years, choose herds of cattle, choose elephants and gold and horses, choose the wide expanded earth, and live thyself as many years thou listeth;

24. एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥

Or if thou knowest a boon like this, choose it together with wealth, and far-extending life. Be (a king), O Naciketas, on the wide earth, I will make thee the enjoyer of all desires.

25. ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामा श्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥

All those desires that are difficult to gain in the world of mortals, all those desires ask thou according to (*thy*) pleasure—these fair ones (of heaven) with their cars, with their musical instruments; for the like as they are not to be gained by men. Be attended by them, I will give them to thee; (but) do not ask (the question of the state of the soul after) death.

26. श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥

(Naciketas speaks:) (All those enjoyments) are of yesterday (1); they wear out, O thou end of man, the glory of all the senses. And more, the life of all is

short. With thee remain thy horses and the like, with thee dance and song.

(1) Literally, of to-morrow.

27. न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥

Man rests not satisfied with wealth. If we should obtain wealth *and* behold thee, we would (only) live as long as thou shalt sway. The boon, which I have to choose, is what I said.

28. अजीर्यताममृतानामुपेत्य जीर्यन् मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान् अतिदीर्घे जीविते को रमेत ॥

Which man living in this lower world, who knows that he decays and dies, while going to the undecaying immortals, (he shall obtain some exceeding bliss), who is aware of the nature of the Apsaras and the like (who) rejoice in beauty and love, can be pleased with a long life ?

29. यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥

Tell us, O Death, what it is which they inquire into, as to the great question, concerning the next world. Naciketas asks for no other boon, but that (concerning the soul) of which the knowledge is hidden.

SECOND VALLĪ

Yama speaks

1. अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषꣳ सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥

Another thing is what is good, another what is pleasant. Both, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥

What is good, and what is pleasant, take hold of man; the sage comprehending them, distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. स त्वं प्रियान् प्रियरूपाꣳश्च कामान् अभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैताꣳसृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥

But thou, considering the objects of desire, whether they are pleasant (as a son, etc.,) or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Naciketas. Thou hast not chosen the road of wealth, on which so many men perish.

4. दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥

Those two, ignorance (1) and knowledge (2), are known to be far asunder, and to lead to different goals (3). I think thee, O Naciketas, desirous of knowledge, because (even) many objects of desire did not attract thee.

(1) Whose object is what is pleasant.

(2) Whose object is what is good.

(3) One being the cause of transmigration, the other of liberation. *Vide* S'vet. U., V, 1, and Vāj. S. U., 10.

5. अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथाऽन्धाः ॥

Those (1) who live in the midst of ignorance, but fancy themselves wise and learned (Paṇḍita) go round and with erring step, deluded, as blind people led by a blind.

(1) The same verse occurs in the Muṇḍ. U., II, 8, only that here, instead of "dandraṁyamāṇāḥ," is read "jaṅghanyamānāḥ".

6. न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

The necessary causes for gaining the next world are not apparent to the careless youth, who is foolish by the delusion of wealth. Believing, this world exists and not the other, he is again and again subject to my sway.

7. श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

Of the soul—which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it—of the soul is wonderful the speaker, ingenious the receiver, wonderful the knower, instructed by an ingenious (teacher) (1).

(1) *Vide* Bhag.-Gita, II, 29.

८. न नरेणावरेण प्रोक्त एषः सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥

That soul, declared by an inferior man (1), is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher, who beholds no difference (2), there is no doubt concerning it, (otherwise) the soul being more (subtle than what is subtle), is not to be obtained by arguing (3).

(1) *Vide* Muṇḍ.-U., III, (ii), 4.

(2) "Ananyena," or whose soul is not different from the supreme soul.

(3) *Viz.*, not by arguing, founded upon our own understanding.—*S.*

९. नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥

That knowledge, O dearest, (for which thou hast asked,) is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference (1). Thou art persevering as to the truth. May there be for us an (other) enquirer like thee, O Naciketas.

(1) Or: The knowledge, which it is easy to understand, when declared by a teacher . . ., cannot be destroyed by argument. (Nāpanetavyā, na hantavyā.)—Ś. But then, says Weber, the long ā in "āpaneya" is not explained.

10. जानाम्यहꣳ शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥

I know, worldly happiness is transient (1); for that firm one is not obtained by what is not firm. Hence the Naciketa fire (2) (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

(1) Because it is the effect of works which are transient.—Ś.

(2) Which is the cause of obtaining the transient happiness of heaven.—Ś.

11. कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥

Thou, O Naciketas, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajāpati), where all desires are fulfilled, the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul)—yet, wise by firmness, thou hast abandoned it, O Naciketas.

12. तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

The wise by means of the union (1) (of the intellect) with the soul thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity (2), whose abode is impervious, who exists from times of old—leaves both grief and joy.

(1) Adhyātmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul above.

(2) In the cavity, the ether of the heart, in intellect.

13. एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयꣳहि लब्ध्वा विवृतꣳसद्म नचिकेतसं मन्ये ॥

Having heard this (nature of Brahman), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharmya) (from the body,) obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee), O Naciketas, I believe a house, whose door is open (for Brahman).

14. अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत् पश्यसि तद्वद ॥

(Naciketas speaks:) (Then) make known to me the (being) which thou beholdest different from virtue, different from vice, different from this whole of effects and causes, different from past, from future (and present time).

15. सर्वे वेदा यत् पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳ संग्रहेण ब्रवीमि ॥
ओमित्येतत् ॥

(Yama speaks:) The word of which all the Vedas (1) speak, which all the works of penance proclaim, of which desirous they live as Brahmacārins, this word I will briefly tell thee; it is "Om".

(1) Namely, a part of the Vedas, the Upaniṣads.—Ānandagiri.

16. एतद्ध्येवाक्षरं ब्रह्म एतदेवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

This sound means Brahman (1), this sound means the supreme (2). Whoever knows this sound, obtains whatever (3) he wishes.

(1) The inferior Brahman.—Ś.

(2) The supreme Brahman, Brahman in his own absolute nature.

(3) Whether it be the supreme or the inferior Brahman.—Ś.

17. एतदालम्बनꣳ श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

This means is best, this means is supreme (1); whoever knows this means, is adored in the place of heaven (2).

(1) Or not supreme, as its object is either the supreme or the inferior Brahman.

(2) *Viz.*, being Brahman, either the supreme or the inferior, he is adored accordingly.—S'.

18. न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

The knowing (1) (soul) is not born, nor does it die; it was not produced from anyone, nor was any produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

(1) Verses 18 and 19 occur in Bhag.-G., II, 19, 20. Verse 20 is also found in the S'vet. U., III, 20.

19. हन्ता चेन्मन्यते हन्तुꣳ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायꣳ हन्ति न हन्यते ॥

If the slayer thinks "I slay," if the slain thinks "I am slain," then both of them do not know well. It (the soul) does not slay, nor is it slain.

20. अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥

The soul, which is subtler than what is subtle, greater than what is great (1), is seated in the cavity of the living being (2). He, who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul.

(1) Because the whole world is placed upon it.—S'.

(2) From Brahman down to inanimate matter.—S'.

21. आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥

Sitting it (the soul) goes afar, sleeping it goes everywhere (1). Who else (therefore), save myself, is able to comprehend the God (2) who rejoices and not rejoices.

(1) *Vide* a similar passage, Vāj. S. U., 5.

(2) The soul, which is represented here under contradictory attributes to show the difficulty of comprehending it.

22. अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूꣳस्वाम् ॥

The soul (1) cannot be gained by knowledge (2), not by standing (3), not by manifold science. It can be obtained by the soul by which it is desired. His soul (4) reveals its own truth.

(1) The same idea as in verses 7-9. It occurs also in Muṇḍ-U., III, (ii), 3.

(2) And performance of the rites of the Veda.—S'. *Vide* S'vet. U., IV, 8.

(3) The meaning of the Veda.—S'.

(4) The soul of him who is desirous of knowing his own soul.

24. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

Whoever has not ceased from wicked ways, is not subdued (in his senses,) not concentrated (in his intellect), and not subdued in mind, does not obtain it, (the true soul), not even by knowledge (1).

(1) By knowledge of Brahman.—S.

25. यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

Who is able to know in this manner, where that soul is whose food is both the Brāhmaṇa and Kṣatra, and whose condiment is death?

THIRD VALLI

1. ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्द्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥

(The supreme and inferior souls,) drinking (1) the due reward from their words (2) in this world (3), entered both the cave, the highest place of the supreme (soul). The knowers of Brahman call them shadow and sunlight; thus also the performers of the five-fold fire (4), and the sacrificers of the three Naciketa fires.

(1) "Pibantau," although only the worldly soul obtains the reward from its work, and therefore the singular

number should have been employed, the dual number is here used on account of the connection of the worldly with the supreme soul.—S'.

(2) "Sukṛtau," literally "good work," here generally for their works.

(3) "Loka," means here, according to S'aṅkara, "body".

(4) The householders.—S'.

2. यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतꣳ शकेमहि ॥

We are able (to understand both), the Naciketa fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahman, the place, where all fear disappears, the refuge of those who are desirous of crossing, (the ocean of the world).

3. आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer and mind again as the reins (1).

(1) *Vide* S'vet. U., II, 9, where a similar comparison is used.

4. इन्द्रियाणि हयानाहुर्विषयाꣳस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense and mind ; thus say the wise.

5. यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥

Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥

But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

7. यस्त्वविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥

Whoever is unwise, unmindful, always impure, does not gain that goal (1), (but) descends to the world (again).

(1) Mentioned in the second verse.

8. यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥

But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

9. विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥

But the man, whose charioteer is wise, (and) the reins of whose mind are well applied, obtains the goal of the road, the highest place of Viṣṇu (1).

(1) "Tad Viṣṇoḥ" is explained by Śaṅkara "vyāpana-śīlasya brahmaṇaḥ: paramātmano vāsudevākhyasya," where Viṣṇu is identified with the son of Vasudeva. We would rather take it in the Vedic meaning, or literally as the pervader, the penetrator, as there is no other trace in this Upaniṣad of the opinions of the Viṣṇuites. Weber's *Ind. Stud*, pp. 200-1, says about this passage: ". . . and it appears, we have by the *theos* (god) of the author, according to III, 9, perhaps to understand a form of Viṣṇu, although, on the other hand, it is possible, that the term referred to as a recollection of the Veda (Ṛk. V., I, 22, Hymn 20, & 21) should perhaps not be understood in its strict sense, because the Vedic Viṣṇu is quite different from the later Viṣṇu; but even if it were direct reference to Viṣṇu, we should thereby not be authorized to ascribe the Upaniṣad to a Viṣṇu sect, as it has nothing in common with a sectarian spirit, and, on the contrary, bears an unmixed Vedāntic character."

10. इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥

Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥

Higher than the great one the unmanifested, higher than the unmanifested the soul (Puruṣa), higher than the soul is nought; this is the last limit and the highest goal.

12. एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of men of subtle sight.

13. यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥

Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (intellect), subdue his knowledge in the great soul, subdue this also in the placid soul.

14. उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ॥

Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥

Whoever has understood (the nature of Brahman) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one (1) (intellect), which is firmly based,—escapes from the mouth of death.

(1) *Vide* Muṇḍ-U, II, (i) 2.

16. नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥

The wise who says and hears the eternal tale, which Naciketas received and Death related, is adored in the world of Brahman.

17. य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥

Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brāhmaṇas or at the time of the S'rāddha, obtains thereby (1) infinite fruit, obtains thereby infinite fruit.

(1) S'aṅkara explains "tad" (thereby) with "S'rāddham," his S'rāddha bears infinite fruit, while in the above translation it refers to both, the assembly and the S'rāddha.

SECOND CHAPTER

FOURTH VALLĪ

1. पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

The self-existent (1) subdued (2) the senses which turn to external objects; therefore (man) sees the external objects, not the internal soul; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

(1) The Supreme Ruler.—S.

(2) "Vyatṛṇat" hiṃsitavān, hananam kṛtavān, as Saṅkara explains it, because he is self-dependent.

2. पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥

Idle youths follow desires turning to external objects; they fall into Death's wide-extended net; therefore the wise who know what is truly of an immortal nature do not ask (for anything) here among the fleeting things.

3. येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥ एतद्वै तत् ॥

To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahman for which thou hast asked).

4. स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul, the wise does not grieve.

5. य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥

Whosoever knows this soul as the consumer of the fruit (1), as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times) —does thence (2) not try to conceal (the soul) (3). This is that.

(1) As the embodied soul, which is subject to the necessary effects of its works.

(2) From the time of his knowledge.—S'.

(3) For he has no fear, that the soul can be destroyed.

6. यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ॥ एतद्वै तत् ॥

Whosoever beholds the first born (1) from the penance (2), (of Brahman), who was created before the waters (3), when he has entered the cave (4), and dwells (there) with (all) the beings (5), beholds that (Brahman for which thou hast asked).

(1) Hiraṇyagarbha.—S'.

(2) Penance, as characterised by knowledge, etc.—S'.

(3) And the other elements.—S'.

(4) The ether of the heart, after he has produced the bodies of the gods, etc.—S'.

(5) The products of causes and effects.

7. या प्राणेन सम्भवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत ॥ एतद्वै तत् ॥

Whosoever (beholds) Aditi (1), the nature of all gods, who through life (Hiraṇyagarbha) sprang forth

(from the supreme Brahman), who was born together with (all) the beings, when she has entered the cave and dwells there, (beholds) that Brahman (for which thou hast asked).

(1) Aditi, the whole of the senses (Sabdadīnām adanād Aditiḥ.—S).

8. अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ एतद्वै तत् ॥

As the fire is concealed within the two pieces of wood (1), as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter—is that (Brahman for which thou hast asked).

(1) The two pieces of wood, from which fire is produced by rubbing.

9. यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन ॥ एतद्वै तत् ॥

From whom the sun rises, and in whom it sets again, him all the gods entered; from him none is separated. This is that.

10. यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

What (1) is even here, the same is (2) there, and what is there, the same is even here. He proceeds from death to death, who beholds here (3) difference.

(1) The individual soul, which is considered as cause and effect, and endowed with worldly attributes by those who do not comprehend it in its essential being.—S'.

(2) The same, as it is in its own nature, which is eternal knowledge and separate from all worldly attributes.—S'.

(3) In Brahman.

11. मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

By the mind is this (Brahman), to be obtained, (then there is no difference whatsoever). He proceeds from death to death, who beholds here difference.

12. अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वै तत् ॥

The soul (Puruṣa) which in the measure of a thumb (1) dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (*vide* latter part of Vth Vallī, 5). This is that.

(1) *Vide* S'vet., III, 13.

13. अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥ एतद्वै तत् ॥

The soul, which is like light without smoke, the ruler of the past, future (and the present times), is even to-day, (and) will be verily to-morrow.

14. यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥

As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul) (1).

(1) That is to say, whoever sees the things as different from the soul, is, in accordance with his knowledge, born again in another body.—Ś.

15. यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

As pure water, which is thrown down on pure ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows (1).

(1) That his soul is the same with the supreme Brahman.

FIFTH VALLĪ

1. पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥ एतद्वै तत् ॥

(The body is like) a town with eleven (1) gates (of the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance, etc.), he becomes liberated (2). This is that.

(1) *Viz.*, the seven opening in the face, the navel, with two openings below and the opening on the middle of the head. See a similar comparison in S'vēt. U., III, 18; and Bhag.-G., V, 13.

(2) The soul, Parames'vara, the supreme ruler, is here represented as a king.—S'.

2. हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥

As Haṃsa (1) (Āditya, sun) it dwells in the heavens, as Vasu (wind) it dwells in the atmosphere, as the invoker (2) (of the gods) it dwells within the earth, as soma (3) in the water jar; it dwells in man, it dwells in truth, it dwells in the ether, it is born in the waters (as aquatic animals), it is born in the earth (as rice, etc.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite).

(1) Haṃsa is derived, according to S'aṅkara, from Haṃsati (he proceeds). This verse is taken from Ṛk. Maṇḍa., IV, 40, Hymn 5. *Vide* Weber's *Ind. St.*, vol. ii, p. 205.

(2) Hotar, a name of Agni as the invoker or sacrificer of the gods.

(3) Atithi, according to S'., either the god Soma, or in its literal meaning "guest," and the sense would then be, "it dwells as guest in the house".

3. ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥

Him, the dwarf (1), sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore (2).

(1) *Vide* IVth Valli 12, where it is said "the soul, which is of the measure of a thumb."

(2) By bringing him offerings, *viz.*, the different sensations of colour, etc., as the subjects serve a king.—S'.

4. अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥ एतद्वै तत् ॥

When the soul, which dwells in the body, departs and becomes separated from it, what else is left there (1)? This is that.

(1) In all the vital airs, etc.

5. न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense); they live by another (1) on which both (the two vital airs together with the senses) are founded (2).

(1) Different from the compound of senses, etc.

(2) For says S'., the cause of life does not depend upon them, as they refer to other and other things on account of their composition; without something else which arranges them, it is impossible that things of

themselves should form a compound, as the materials of a house do not form a house without somebody who brings them together.

6. हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥

Now again I will declare to thee that eternal Brahman, who is to be concealed, and O Gautama, (how by the knowledge of him all concern for the world ceases), and also, how (by not knowing him, the ignorant) obtaining death assumes a body (again).

7. योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge (1).

(1) Bṛ. Ā., 2 Adh., 2, 13.

8. य एष सुप्तेषु जागर्ति कामंकामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ एतद्वै तत् ॥

The perfect one (Puruṣa) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahman, is called even immortal. Upon him all the worlds are founded; none becomes different from him. This is that.

9. अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

As the one fire, when entering the world, becomes to every nature of every nature (1), so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature) (2).

(1) Becomes manifold from the manifold fuel.

(2) Bṛ. Ā., 2 Adh., 5, 19.

10. वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

As the one air, when entering the world, becomes of every nature of every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them).

11. सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

As the one sun (1), the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

(1) Bhag.-G., XIII, 52.

12. एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

He is one (1), the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who

behold him as dwelling in their own selves, obtain eternal bliss, not others.

(1) Verses 12, 13, 15 occur, with a few variations, in the S'vet. U., VI, 12—15 ; Verse 15 in the Muṇḍ. U., II, (ii), 10, and Bhag.-G., XV, 6.

13. नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, no others.

14. तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥

(Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

There (with regard to Brahman) the sun does not manifest nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

SIXTH VALLĪ

1. ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ एतद्वै तत् ॥

It (the world) (1) is like an eternal holy fig-tree, whose root is upwards, and whose branches go downwards. This (2) is called even pure, this is called Brahman (all-comprehensive); this is called even immortal; upon this all the worlds are founded; none becomes different from it. This is that.

(1) *Vide* Bhag.-G., XV, 1-3.

(2) "Tad," according to Śaṅkara, refers to "mūlam," this root. The latter part of this verse is the same with part of Vth Vallī. 8.

2. यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥

This whole universe trembles within the life (the supreme Brahman); emanating (from it) it (the universe) moves on. It (Brahman) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth (1).

(1) Also in Taitt. U., II, 8.

4. इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥

If here (in this life) one is able to comprehend *him* (Brahman) before the death of the body, (he will be liberated from the bondage of the world; if one is not able to comprehend him,) he is destined for the assumption of a body.

5. यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥

As one is reflected in a looking-glass, so (the soul is) in the body; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in a picture and in the sunshine, so in the world of Brahman.

6. इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥

Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting (1), the wise do not grieve.

(1) Which is not the case with the soul.

7. इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥

Higher than the senses (and their objects) is the mind, more excellent than the mind the intellect (Sattvam); above the intellect soars the great soul, more excellent than the great one is the un-manifested.

8. अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥

But higher than the unmanifested is the soul (Puruṣa) which is all-pervading and without cause. Knowing this, one gets liberated and gains immortality.

9. न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

Its (the soul's) being (nature) is not placed in what is the ruler visible; none beholds it by the eye, by the heart (the intellect) of the mind, through thinking it gets manifest (1). Immortal become those who know it.

(1) *Vide* Svet. U., IV, 20.

10. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

11. तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

This they call concentration (Yoga) which is the firm keeping down of the senses. At that time (man) gets careful (1); for concentration has as well its furtherance as its hindrance.

(1) When he places his mind entirely upon the contemplation of the soul.

12. नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

It (the soul) is not to be gained by word, not by the mind, not by the eye, how could it be perceived by any other than him who declares that it exists?

13. अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥

(The soul) is to be perceived by (the notion of) existence (1); it is to be perceived by its true notion (2); (that is to say) by both of them; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

(1) *Viz.*, as an existing cause from its existing effect, the world.

(2) Without any relation to something else.

14. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahman.

15. यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Vedas).

16. शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥

There are hundred and one arteries of the heart (1); the one of them (Suṣumnā) proceeds to the head. By this (at the time of death) rising upwards (by the door of Āditya) a person gains immortality; or the other (arteries) are of various course.

(1) *Vide* Praś. U., III, 6.

17. अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥

The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal; let a man know it, which is pure, which is immortal.

18. मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥

Naciketa, having gained that science declared by Death, and also the whole rule of concentration, obtained Brahman, and hence was without passion and immortal; thus also any other (will obtain Brahman) who knows in the same manner the unchangeable soul.

॥ प्रश्नोपनिषत् ॥

THE PRAS'NA-UPANIṢAD

OF THE

ATHARVA-VEDA

INTRODUCTION

THE Prasna, one of the Upanisads in the Atharva collection, is divided, according to Sankara's text, into six parts (Prasna, questions).

The first question shows the relation between Prajapati (the Creator) and the creatures, the period of creation and the manner in which Prajapati is to be worshipped. The whole description is mythological and symbolical, and does not contain any defined thought. The creation proceeded from Prajapati, who was desirous of offspring. From his desire and the reflection on the creation a pair sprung forth, *viz.*, that which is without form, matter,[1] the universal food, and that which has form, life, the consumer. As life and matter Prajapati is gradually the sun and the moon, the year in its two halves, *viz.*, when the sun moves to the north and again turns to the south, the lunar month in its dark and light halves, day and night, etc., so that each first member of this series corresponds to life and each second to matter. In fact, Prajapati, though divided, is one and the same, is creator and creature.

[1] I use here, as well as in the first Prasna, the term "matter" not in the sense of the substance which is extended, but in the sense of material from which anything may be formed.

While the first question exhibits Prajāpati in his general relation to the world, the second shows his relation to the individual bodies.

The body, according to it, is composed of the five gross elements, of the organs of action, the organs of intellect and the vital airs. By which of them is the body upheld? The answer is, by the life principal, because, when life ceases, all the other organs cease to act. Which then is the life principal? The answer, stripped of its symbolical disguise, is, it is the soul, it is all in all, the gods, the elements, the creatures, the Vedas, Prajāpati, that is to say, it is the Creator. But, then, this assertion is at variance with what has been said before about the life principal, *viz.*, that it is one of the organs; it is at variance with the third question, where (at its commencement) life, when produced from the soul, is said to have divided itself into the five vital airs, by whose action the functions of the body are upheld. Here life evidently means the general function or power with regard to the vital airs, and is therefore not the soul or Prajāpati; for this life is not higher than any of the other function or organs. In which meaning then is the term life adopted here? Not in the meaning of a general function of the vital airs; for this would be in contradiction to the doctrine of all other Upaniṣads and of the Prasńa itself, since life is a function together with the other functions, and is not produced before the elements, the senses, etc.; we must therefore maintain, that life means here Prajāpati, or

Hiraṇyagarbha, the first production of Brahman. Yet after this decision, which is inevitable, there remains a surprise, why the creator obtained the name of life, and why he is described also as the life, from which those vital functions proceed, in evident contradiction to the other tenets, which could hardly escape the sagacity of the author of this Upaniṣad.

For the solution of this difficulty the...

In page 96, lines 7, 9 and 14

For "Life Principal" read "Life-Principle (Prāṇa)"

functions, although not only as life, but also, for instance, as the element which divided itself into five elements, or as organ of intellect which divided itself in a similar manner.

Life again, or Prajāpati, according to the third question, is founded on the supreme soul, and enters through the mind into the body. The remaining part of this question gives a specimen of the anatomical and physiological knowledge of the author, and makes an

[1] This view is confirmed by the fact, that in other Upaniṣads life, is a name of Hiraṇyagarbha, the Creator; for instance, Kaṭha-U., IV, 7, (vide also 2 Muṇd, 1, 3, and 3 M. 1, 4) and 6, 2, in which latter place, according to S'aṅkara, it denotes even the supreme Brahman; further, that in the frequent description of the dispute among the organs (Bṛh. A., 5, 3, M. 6; 1, K, Chānd. 7, 1,) life is invariably described as victorious.

attempt to trace the functions observed in the macrocosm of the human body to the macrocosm of the world.

The fourth question, which is free from mythological embellishments, and contains the substance of the doctrines of this Upaniṣad, describes, first, the three states of the soul, *viz.*, the state of awaking in which all the organs perform their functions; the state of dream, in which only the mind, the highest among the senses, is awake, while the others have entered it, and apprehends the impressions which remain from the actual perception of objects in the awaking state; and the state of deep sleep, when all the impressions have disappeared and the mind is mere thought, that is to say, when the mind has entered the soul, so that the soul is the foundation of all. Then follows a statement of the different creations or principles of creation, *viz.*, of the five subtle and gross elements, (earth, water, light, air and ether,) the five organs of intellect, the five organs of action with their respective objects, the mind, intellect, self-consciousness, thinking, right and life, and the objects of mind, intellect, etc. At its commencement, it will be observed, this series is made in the inverse order of the creation of the elements: but there appears no order of dependence, according to which the other parts from the eye to the

differs from the order in the Kaṭha-Upaniṣad, in which there was a relation of dependence.

Brahman is then to be conceived in his relation to the world where he is the creator in the way described before, and he is also to be considered independently of the world in his own nature, which is his true conception, and according to which he is without attributes, mere spirit.

Herewith the doctrinal part of the Upaniṣad is concluded, and the two last questions do not open any new view. The fifth explains the "Om," or the verbal symbol of the knowledge of Brahman in its reference either to the inferior or to the supreme Brahman. If the "Om" is meditated upon in its parts, the knowledge of Brahman is incomplete, and its ultimate result is that man is born again; if it is meditated upon as a whole, Brahman will be known in his absolute nature, and the effect is liberation from the world and absorption in Brahman.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om! With our ears what is auspicious, may we hear, O ye powers! With our eyes what is auspicious,

may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with [these our] bodies, chanting [our] praise with steady limbs! Welfare to us may far-famed Indra grant; may he the nourisher who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he who ruleth speech grant welfare unto us!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

FIRST PRAS'NA

1. सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥

Sukes'an, the son of Bharadvāja, Satyakāma, the son of S'iva, Gārgya (a descendant from the Gārga family), the grandson of Sūrya, Kaus'alya, the son of As'vala, Bhārgava (a descendant of the Bhṛgu family), the son of Vidarbhi, and Kavandhin, the son of Katya, all these, devoted to Brahman (1) and firm in his worship, being searching for the supreme Brahman, approached, sacred wood in their hands, the adorable Pippalāda, (thinking:) he will verily explain all this.

(1) The inferior Brahman; Brahman, not considered in his absolute nature but in relation to the world.—S.

2. तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ।

The Ṛṣi spoke to them: Pass another year with austerity (1), the duties of a Brahmacārin (and), faith (and then) ask any questions which you like. If we know, we will explain all to you.

(1) Subjugation of the senses.

3. अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ।

Then (after the expiration of a year) Kavaṇdhin, the son of Katya, approached (him) asking, whence are these creatures produced (1)?

(1) The drift of the question is, according to Saṅkara, what is the fruit of inferior knowledge and of works, either in their conjunction, or separation.

4. तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ।

He said to him: Prajāpati (1) was desirous of offspring (Prajākāma). He performed austerity (2). Having performed austerity, he produced a couple, matter (3) and life (4) (with the intention): They shall in manifold ways produce offspring for me.

(1) Prajāpati (the lord of creatures)—Hiraṇyagarbha, the soul of all, or the universal soul, distinct from the supreme soul.

(2) Performed austerity means, according to S'aṅkara, reflected at the commencement of this Kalpa on the knowledge remaining from his former birth, he reflected on the creation of the universe.

(3) Matter, for which the equivalent terms in this Upaniṣad are the moon—food.—*Vide* Intro., second note.

(4) Life identified with fire, the consumer.

5. आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ।

Āditya (the sun) is verily life, matter even the moon; matter is this all, *viz.*, what has form (1), and what is without form (2). Hence (from this division) (3) what is possessed of form is even matter.

(1) What has form, the gross bodies.—S'.

(2) What is without form, the subtle bodies.—S'.

(3) Before the division it was without form; it was then the same with the consumer.

6. अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान्रश्मिषु संनिधत्ते ॥

Then Āditya rising penetrates the eastern quarter; therefore he takes up (1) into his rays the creatures in the east. Because he penetrates the southern, the western and the northern quarters, because (he penetrates)

below, above, because (he penetrates) the intermediate quarters, because he manifests all, therefore he takes up into his rays all creatures.

(1) He makes them like himself.

7. स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाऽभ्युक्तम् ॥

This life, the soul of all creatures (Vaisvanara), the nature of all (1), the life, rises as fire (every day making the quarters like himself). This is recorded in the following Mantra of the Rg-Veda:

(1) Of all the spheres of the universe.—Á. G.

8. विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥

"He (whom the wise know) as the nature of all, as the taker (of all), as omniscient (jâtavedas), as the supreme support, as the one light (1), as the performer of austerity, he who sheds a thousand rays, the life, dwelling a hundred-fold (in the creatures), the sun rises."

(1) The eye of all creatures.

9. संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते । ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥

The year (time) is verily Prajāpati (1). It (the year) has two paths, the one to the south, the other to the north (2). Therefore those who worship it under the idea of work (that is to say as finite) as oblations (3), and pious gifts (4), obtain even the sphere of the moon; they return again. Therefore those who are desirous of heaven (5), and those who are desirous of offspring (6), obtain the southern path (the moon). This food is verily the path of the forefathers.

(1) Prajāpati, considered as the union of the sun and the moon, of the consumer and the food.—S'.

(2) The annual revolution of the sun six months to the south, and six months to the north.

(3) Oblations (iṣta), according to Ānanda, fire-offerings, austerity, speaking of truth, understanding of the Vedas, hospitality, oblation to the *Vis've-devas*.

(4) Pious gifts (pūrta), digging tanks or wells, building of temples, giving of food, etc.—Á· G.

(5) Thus I rendered Ṛṣi after S'aṅkara's explanation.

(6) The house-holders.

10. अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् । परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥

Again, those who, through austerity (1), by the performance of the duties of a Brahmachārin, by faith, (and) knowledge (2), comprehend themselves (3), obtain the sphere of Āditya (4), by the northern path. This is verily the support of the creatures, this is immortal, this

is without fear (5), this is the supreme path. From thence none ever returns, for there is this exclusion. Here the following sloka is recorded:

(1) The overcoming of the senses.

(2) Whose object is Prajāpati.

(3) I am the life, the sun, the foundation of the world.

(4) They obtain the state of Prajāpati, the life, the consumer, Āditya.

(5) It makes immortal and without fear.

11. पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥

"Some call him (1) the father (2), moving with five feet (3), possessed of twelve-fold form (4) who has abundance of rain, in the place higher than heaven (5). Others call him allwise, upon whom, like a chariot, drawn by seven horses, whose wheels have six spokes (6), (the whole world) is founded."

(1) Āditya (the sun) in the form of the year.

(2) As the Creator of all.

(3) The five feet are the five seasons instead of the common number of six; winter (hĕmanta) and the cold seasons (s'is'ira) being here considered one.—S'.

(4) The twelve months.

(5) Heaven means here the atmosphere, and it is therefore the place higher than the atmosphere, or the third heaven. The sun has abundance of rain, as producing it from water.—S'.

(6) Seasons.

12. मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टिं कुर्वन्तीतर इतरस्मिन् ॥

The month is Prajâpati (1), its dark half is even matter (2), its light half, life (Āditya, the consumer fire). Therefore (3) these Ṛṣis offer oblations in the light half (4), others in the other (5).

(1) That is to say, Prajāpati in the form of the year gets his completion by his part, the month. He is the month, considered as before, as a couple.

(2) Food, the moon.

(3) Because they behold in life the nature of all, and without life nothing is seen in the dark half.

(4) Although they do it also in the other.—S'.

(5) In the dark half, although they may actually do it in the other; for they do not see life, and behold only nature in its darkness.—S'.

13. अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति । ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥

Day and night are Prajāpati; his day is even life, his night even food. Those verily dry up life who by day enjoy love; those who enjoy love by night are considered as fulfilling the duties of a Brahmacārin.

14. अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥

15. तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥

Therefore all (the house-holders) who follow that vow of Prajāpati (*vide* v. 13) produce a pair (son and daughter) (1). This world of Brahman (2) will be obtained by those who practise austerity, the duties of a Brahmacārin (and) in whom truth dwells.

(1) As the visible effect of fulfilling that law.—S'.

(2) Of the moon, it is called the world of Brahman, because it is a part of Prajāpati, Brahman.—S'.

16. तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥

That world of Brahman (1), which is free from dust (decay), will be the share of them in whom there is no crookedness, no lie, no delusion.

(1) The world of Āditya.

SECOND PRAS'NA

1. अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥

Then Bhārgava, the son of Vidarbhi, asked him: O venerable, how many deities (organs) uphold the creature (the body)? How many (of them) manifest that

(greatness of their own)? Who again is among them the greatest (1)?

(1) In the first question life has been set forth as the consumer, as Prajāpati. To answer how his nature as Prajāpati (as the universal life) or as the consumer is to be comprehended in this body, the second question is commenced.—S'.

2. तस्मै स होवाच आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥

He answered him: Those deities verily are the ether, the wind, the fire, the water, the earth (1), speech, mind, eye, and ear (2) (upholding the body). They manifesting (their power), disputed among each other, (saying—) I, even I, uphold this body by my support.

(1) The five gross elements, being the foundation of the body.

(2) That is to say, the five senses of intellect and the five organs of action.

3. तान् वरिष्ठः प्राण उवाच मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति । तेऽश्रद्दधाना बभूवुः ॥

To them spoke the principal life: Be not lost in delusion. I even, five-fold (1) dividing myself, uphold this body by my support.

(1) Dividing itself into the five airs of respiration, of the ascending and descending airs, and of the airs of circulation and assimilation.

4. सोऽभिमानादूर्ध्वमुत्क्रमत इव । तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त । एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥

They did not believe. It (the principal life) through pride went out (of the body,) as it were, from above. When it went out, all the others (the senses) went out, and when it remained, all the others remained. As all the bees go out, when their king goes out, and as all remain, when he remains, so also speech, mind, eye, and ear. Satisfied (thereby) they praise life:

5. एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥

"This (life) as fire burns, as the sun it (shines), as Parjanya (it rains), as Maghavān (Indra it reigns); it is the wind, it is the earth, the food, the god (of all the world), all that is and is not (1), and immortal" (2).

(1) That has form and that is without form.

(2) The cause of the continuation of the gods.—S'.

6. अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूꣳषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥

As the spokes on the nave, so all (the whole body) is founded on life; (it is) the Mantras of the Ṛk, of the Yajus, and of the Sāma-Vedas, the oblations (1), the Kṣattra and the Brahman (2).

(1) Which are to be accomplished by the Mantras.

(2) The preserver of all, as it is the Kṣattra among men. The Brahman who has to superintend the sacrifices and other ceremonies.—S'. *Vide* Kaṭha-U., II, 25.

7. प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण: प्रजास्त्विमा बलिं हरन्ति य: प्राणै: प्रतितिष्ठसि ॥

Although Prajāpati (1), thou movest in the womb, thou art born. For the sake of thee, O life, who dwelleth together with the senses, those creatures offer oblations (food).

(1) The Virāṭ, the first production of the mundane egg.

8. देवानामसि वह्नितम: पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥

Thou art the principal dispenser (of the offerings) among the gods. Thou art the first food of forefathers (1); Thou art also the real object of the Ṛṣis (2), (and) of the vital functions (3) which are the essence of the members.

(1) At the celebration of the S'rāddha.

(2) Of the senses, Ṛṣi from the root Ṛṣa, going, obtaining, because the senses are the producers of knowledge—Ā. G.

(3) Angirasa, *vide* B.-Ā., 1st Adh., 3, 4.

9. इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पति: ॥

Thou, O life, art Indra (the supreme god) by (thy) power, thou art Rudra (1), (thou art) the Preserver. Thou movest in the atmosphere, as sun, thou (art) the lord of splendours.

(1) By the destruction of the world.

10. यदा त्वमभिवर्षस्यथेमाः प्राणते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥

When thou (as Parjanya) showerest rain, these creatures inhale life (1), (then) they rejoice, expecting, there will be food according to (our) wish.

(1) According to the reading "prāṇate". If this is divided into prāṇa, te, the rendering would be: Then these thy creatures, O life, rejoice, etc.

11. व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥

Thou art a Vrātya (1), O life, the only Ṛṣi, the consumer (2), the good lord of the world (3) We are the givers of food; thou, O Mātaris'va, art our father (4).

(1) A Vrātya is a Brāhman, in whose youth the customary observance have been omitted, and who has not been initiated with the holy thread. The sense is: Thou art not initiated, because there was none to perform those rites; thou art holy by thy own nature.

(2) As fire, which among the Atharvaṇas is known as the Ekarṣi, the one Ṛṣi, the consumer of all sacrifices.

(3) Or the lord of all that exists; or, if "Vis'vasya" is connected with "attā," the consumer of all, the lord of what exists.

(4) Mātaris'va, the wind. This passage may also be rendered: Thou art the father of Mātaris'va (of the wind).

12. या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रं या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥

Make propitious thy body, which abides in speech, which abides in the ear, which abides in the eye, and which pervades the mind (1). Do not go out.

(1) The body which abides in speech, is the descending air Apāna, by which speech is produced; that which abides in the ear, is the circulating air (Vyāna), which abides in the eye, the air that goes forward (Prāṇa), which abides in the mind, the equalizing air (Samāna), by which determination, etc., is regulated.—A. G.

13. प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः इति ॥

All that (is here on earth) and all that is in the third heaven, is placed under the sway of life (1). Like a mother her children, protect us, grant us prosperity and wisdom."

(1) Life as the Ruler of all, Prajāpati.

THIRD PRAS'NA

1. अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर ।

आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥

Then Kausalya, the son of Asvala, asked him (1): O venerable, whence is born this life, (when born) how does it enter this body (2), (when it has entered) how, dividing itself, does it abide, how does it go out (of the body), how does it maintain (its) external (3) relation, and how its relation to itself (to the soul)?

(1) After it has been determined, that the nature of Prajāpati, of the consumer, etc., belongs to life, another question is asked, in order to ascertain the manner in which it should be worshipped.—Ā. G.

(2) This means, What for does it assume a body?—S.

(3) The relation to the elements and deities.

2. तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥

He answered him: Thou askest difficult questions; thou art a great enquirer after Brahman (1) therefore I will explain to thee (for what thou hast asked).

(1) Brahmaniṣṭha is explained by Sańkara with Brahmavid (a knower of Brahma).

3. आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥

From the soul is born this life. As a shadow (is cast) by man, so this (life) is expanded upon that (Brahman, the cause). By the action of the mind (1) it enters into this body.

(1) By work which is accomplished through the action of the mind, that is to say, by virtue or vice.—S'. Weber translates "by the will"; but S'aṅkara's explanation appears to be right, because it is afterwards expressly said by their actions people obtain different bodies.

4. यथा सम्राडेवाधिकृतान्विनियुङ्क्ते एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक् पृथगेव सन्निधत्ते ॥

As a king commands his officers: govern these or those villages; so ordains life the other vital airs (1) to separate and separate work—

(1) S'aṅkara explains "prāṇān" more generally "organs" but in the following verses, work is assigned only to the vital airs.

5. पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः। एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥

The descending (1) air to the organs of excretion and generation. Life itself (2) abides in the eye and ear, in the mouth and nose, but in the midst (3) the equalising air; for it carries (everywhere) equally what has been offered (4); from this (air) proceed these seven flames (5).

(1) The air which takes away urine, etc.

(2) Prāṇa, life, the air that goes forward, which is inhaled and exhaled, which regulates the functions of respiration, the closing of the eye., etc.

(3) In the midst of the descending air and the air of respiration, in the navel; it is the air, by which food and

drink is digested, and carried equally to all parts of the body for assimilation.

(4) "What has been offered," what has been eaten and drunk. This air is here compared with the fire, which consumes the sacrificial food, and equally distributes it among the gods.—S'.

(5) Continuing in this comparison, seven flames are ascribed to the equalising air as to the fire. Commencing from the heart, this fire of digestion arises in seven flames, the openings or entrances in the head, *viz.*, the eyes, ears. and—S'. The seven flames of the fire are mentioned in Muṇḍ.-Up., I, ii, 4.

6. हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्या द्वासप्ततिद्विसप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति।

For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided (1); 72,000 are the branches of every branch artery (2); within them moves the circulating air.

(1) 10,100.

(2) 727,200,000. The whole number of arteries would therefore be 727,210,201. Ānanda, who gives the total, has in the fifth place instead of a 6, evidently by the mistake of a copyist.

7. अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम्।

Again, the ascending air (udāna) (1) rising, leads through one of them (2) to the holy place by holy work, by sin to the place of sin, by both to the world of man.

(1) The ascending air rises from the sole of the foot to the crown of the head.

(2) The Suṣumnā, the coronal artery.

8. आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः।
पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स
समानो वायुर्व्यानः ॥

Āditya (1) is the external air of respiration; for he rises for the benefit of the air of respiration (2) which is in the eye (3). The (presiding) deity of the earth (4) arrests (5) the descending air of man. The ether (air) which is between (6) (heaven and earth) is the equalising air. The wind (the common, external air) is the circulating air.

(1) As the presiding deity.

(2) In its relation to the soul.—S'.

(3) He benefits the eye by giving it light to perceive colours.—S'.

(4) Fire.

(5) It arrests or attracts it, and according to S'aṅkara, it is owing to this attraction, that the body is prevented from falling down, in consequence of heaviness, or from going upwards by the opposite power.

(6) Ākās'a, according to S'., is the air which is between heaven and earth, and distinct from the ether which pervades all the spheres of creation. Thereby it corresponds to the equalising air, which is also in the midst of the air which descends and the air which goes forward.

9. तेजो ह वा उदानस्तस्मादुपशांततेजाः
पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ।

The ascending air is splendour (1); therefore, when his splendour (2) is subdued, (man obtains) another body together with his senses, which have entered the mind.

(1) Splendour is here the external splendour in general and therefore distinct from the splendour of the sun, which is special. —S'.

(2) His vigor at the time of his death.

10. यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथा सङ्कल्पितं लोकं नयति ॥

With the understanding (1) (the individual soul) enters life (Prâṇa) (2). Life, united with splendour (3), together with the soul, leads it (the soul) to its appointed world (4).

(1) With the particular disposition of the understanding, or mind, the result of his life which a man has at the time of his death.—S'.

(2) The principal life, that is to say, the principal life continues at the time of death, when all the other organs have ceased to perform their functions; for people say, he breathes, he lives.—S'.

(3) With the ascending air.

(4) In consequence of its good or bad acts.

11. य एवं विद्वान्प्राणं वेद। न हास्य प्रजा हीयतेऽमृतो भवति । तदेष श्लोकः ॥

The offering of him who, thus knowing, knows life, does not perish, (and after death) he becomes immortal; here the following memorial verse (is recorded):

12. उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते ।
विज्ञायामृतमश्नुत इति ॥

"Whoever knows the origin (1), the entrance (2), the locality (3), and the five-fold power of life (4), enjoys immortality: whoever knows this, enjoys immortality."

(1) Of life from the supreme soul.

(2) Of life into the body, by the effect of virtue or vice in a former life.

(3) In the different parts of the body.

(4) Namely, its descending power in the organs of excretion and generation, the power of respiration in the eye and ear, the equalising power, the power of digesting and assimilating in the navel, the circulating power in the heart and blood-vessels, and the ascending power in the Suṣumnā, or coronal artery, together with the presiding deities of those powers, *viz.*, the sun, the fire, the ether (in the sense above determined), the wind and splendour.—Ā. G.

FOURTH PRAS'NA

1. अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति । कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥

Then Gârgya, the grandson of Sûrya, asked (1) him: O venerable, which (organs) sleep (2) in the body? Which are awake therein (3)? Which among them is the god (the organ) who sees the dreams (4)? Who is that happiness (5)? Upon whom are all (those organs) founded?

(1) In the first three questions the object of the inferior knowledge, the world, as manifested, as being in the connection of cause and effect, as transient, etc., has been treated. In the following questions the nature of the soul is to be explained as being independent of cause, proof, incapable of becoming an object of the mind or the senses, as blissful, unchangeable, indestructible, true, and to be comprehended by the highest knowledge.—S

(2) Rest from their functions.

(3) Perform, when awake, their functions.

(4) The subtle objects, which the soul perceives, when the senses are at rest.

(5) The happiness of profound sleep.

2\. तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते । नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥

He answered him: As all the rays of the sun, when setting, become one in that disc of light, and as they are dispersed when he again and again rises, so this all (produced by the organs and their objects) becomes one in the highest god (sense), in the mind

(at the time of sleep) (1). Therefore (2), at that time the soul (Puruṣa) does not hear, nor see, nor smell, nor taste, nor touch ; it does not speak, nor take, nor enjoy itself, nor evacuate, nor move ; it even sleeps, it is said.

(1) While they are sent forth from the mind to perform their functions in the time of awaking.

(2) Because they have become one, and cease from their work.

3. प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो । व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥

(While the organs are at rest), the fires of the vital airs (1) are awake in this town (2). The ascending air is the household fire, because the air of respiration (Prāṇa), which is (like the fire by which is) offered, is taken (praṇīyate) from the (ascending air, as the sacrificial fire is taken from) the household fire, which is therefore called Praṇayana (from which is taken) ; the circulating air is the (southern) fire, by which the sacrificial food is prepared (3).

(1) In this and the next verse the vital airs are compared with the five fires of the householder. They are —1. The gārhapatya (the household) fire. This is to be kept burning for the whole life of the householder, and the other fires are to be lighted by it. It is placed to the south-west ; 2. Dākṣināgni, the southern fire, by which the offerings to the gods of the fore-fathers are performed ; 3. The āhavanīya fire, by which (sacrifice ?) is offered to all the deities. Its place is to the east ; 4. Sabhyāgni by which secondary offerings, connected with the former, are performed. It is placed to the north-east ; and 5. The

avasatyagni, by which offerings are made to the Visvedevas, and the daily meals prepared. It is placed to the north-west.

(2) The body, compared to a town of eleven (or nine) gates, on account of its eleven openings. *Vide* Katha-U., V, 1.

(3) Because it issues from the heart through the gate of the artery to the right (dakṣiṇa).

4. यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः। मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥

Inspiration and expiration are the two oblations, the air, which distributes them equally, is the equalising air (1). The mind is the sacrificer; the fruit of the sacrifice is even the ascending air; it leads the sacrificer day by day to Brahman (2).

(1) Like the Hotar, who takes the two oblations to the sacrificial fire. Therefore, says Sankara, the wise is even in sleep performing the fire-offerings, that is to say, he is never without work, which, however, he adds, is only said in his praise; for in reality there is no distinction in this respect, between him and any other man, as in every one the same functions take place.

(2) To heaven.—S.

5. अत्रैष देवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनःपुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥

Then (1) that god (the (2) mind) enjoys in dream power. Whatever is seen, he sees again (3), he hears

again all the objects that have been heard, he enjoys, again and again, what has been enjoyed (by him) in other countries and places. What is visible (in the present birth) and invisible (in another birth), what is heard and not heard, what is enjoyed and not enjoyed, (4) all is beheld, all is beheld by the one who is all.

(1) When all the senses are asleep, and the vital airs awake for the preservation of the body.

(2) The mind, having collected all the senses into its own self, like the sun the rays.

(3) It sees in dream again what has been seen in the time of awaking by impressions that remain.

(4) S'aṅkara has here as a part of the text "sac ca asac ca," which he explains, what is true and what is an illusion.

6. स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न
पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥

When he becomes overwhelmed with light (1), then that god (the mind) does not see the dreams (2); at that time rises that happiness (of deep sleep) in the body.

(1) With thought, when all impressions have disappeared.

(2) Because the gate of seeing is closed by splendour, there is no especial thought; or because all has become one and the same thinking, no especial thought is perceived; this answers the state which is called profound sleep.—S'.

7. स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते ।
एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥

As the birds, O beloved one, repair to a tree to dwell there, so indeed this all repairs to the supreme soul—

8. पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च
वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च
श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च
स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोप-
स्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं
च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विधारयितव्यं च ॥

(*Viz.*) The earth and the subtle elements (matrā) of earth, water and the subtle elements of water, the light and the subtle elements of light, the air and the subtle elements of air, the ether and the subtle elements of ether (1), the eye and what is visible, the ear and what is audible, the smell and the objects of smell, the taste and what is tastable, the skin and what is touchable, speech and what is speakable, the hands and what is seizable, the organs of generation and what is enjoyable, organs of excretion and what may be evacuated, the feet and what is moveable (2), the mind and what is an object of the mind, intellect and what is an object of intellect (3), self-consciousness and what is an object of self-consciousness (4), thinking (citta) and what is an object of thinking (5), light and all that may be illuminated, life and all that is to be supported (6).

(1) That is to say, the gross and the subtle elements.

(2) The organs of intellect and action and their objects.

(3) Intellect, whose nature is to determine, to ascertain.—S'.

(4) The internal organ, considered as self-consciousness.—S'.

(5) The internal organ considered as thinking.—S'.

(6) Light (tejas), the same word, as used above for the element of light, is explained by S'aṅkara to mean the subtle cuticle, which, besides the special organ, is the cause of perception. But why should this be mentioned here? It rather refers to the internal organ, of which mind, intellect, self-consciousness and thinking are parts.

9. एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्त्ता विज्ञानात्मा पुरुषः। स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥

For he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the intelligent, the agent, the being whose nature is knowledge, the spirit (Puruṣa) (1). He is founded on the supreme, indestructible soul.

(1) He is Puruṣa, says S'., because he fills out all the said sphere, which are combinations of cause and effect.

10. परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति। तदेष श्लोकः ॥

The supreme, indestructible (being) is obtained. Whoever, O beloved one, knows this (being) which is without shadow, without body, without colour, which is

shining (1), indestructible—becomes omniscient, all. Here applies this Sloka:

(1) Without any differences.

11. विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

"Whoever, O beloved one, knows the indestructible (soul), on which (the being) whose nature is knowledge, and together with all the gods (1) the vital airs and the elements are founded, gets omniscient, penetrates all."

(1) Agni, etc., according to Sañkara, but more probably the senses, as no mention has been made before of the gods.

FIFTH PRASNA

1. अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु
प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति ।

Then asked him (1) Satyakâma, the son of Siva: Which of the world gains he who among men has unceasingly (tad) (2) meditated on the word "Om" until his departure from life?

(1) This question is intended to determine the rule for the meditation on the word "Om," by which the inferior and supreme Brahman are obtained.—*S.*

The fourth question having set forth, how the competent enquirer obtains the unchangeable Brahman, by the knowledge of the meaning of the great sentence (tat-tvam, Brahman-individual soul) after the determination of the terms, the fifth question is designed to explain the meditation on the word "Om" for the obtainment of Brahman by an enquirer, who is not yet perfect, and has not yet thoroughly subdued his senses.—Ā. G.

(2) "Tad" is here to be taken as an adverb, and means "in such a wonderful manner."—Ā. G.

2. तस्मै स होवाच । एतद्व सत्यकाम परं चापरं च
ब्रह्म यदोंकारः तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥

He said to him: O Satyakāma, the supreme and the inferior Brahman are both the word "Om" (1). Hence the wise follows by this support one of the two.

(1) *Vide* Kaṭha-U., II, 16.

3. स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभि-
सम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण
श्रद्धया सम्पन्नो महिमानमनुभवति ॥

If he meditates upon one letter (1), being enlightened thereby, he is quickly born on the earth. Him carry the Mantras of the Ṛk (2) to the world of man. There, devoted to austerity, the duties of a Brahmacārin (and) faith, he enjoys greatness.

(1) According to Śaṅkara, if he meditates on the first (A) of the three letters (A.U.M.) of which the word Om (=A U M) is composed, but it appears to be more reasonable to explain it by any of the letters (either, A, U, or M), as one letter has no preference to the other; for if

one knows, for instance U, without knowing the A, his knowledge is not advanced, and if it is necessary to know A before the knowledge of U, the knowledge of U is a result from the knowledge of A.—We learn from Ānanda Giri that different interpretations were made already at his time.

(2) The A, the first letter of Om, is like the Ṛg-Veda.—S.

4. अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भि-
र्न्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥

Again, if he meditates in his mind on two letters (A, U,) (1) he is elevated by the Mantras of the Yajur to the atmosphere; he (obtains) (2) the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man).

(1) Or, according to Saṅkara, on the second letter (U).

(2) After his death.

5. यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीव-घनात्परात् परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥

Who again meditates by three letters, by the word "Om," on the supreme soul, is produced in light, in the sun (1). As the snake is liberated from the skin, so gets he liberated from sin. He is elevated by the Mantras of the Sāma to the world of Brahman (Hiraṇya-garbha). (There) beholds the soul, which is greater than the great totality of the individual souls, and

which is pervading (all) bodies. Here the following two memorial verses are recorded :

(1) After these words, Weber in his translation adds, "and having enjoyed there power, he returns again. Who again meditates on the supreme spirit by the whole word of Om, (that is to say) by its three parts and a half, he is by the Atharvan produced in the highest splendour." . . . And in a foot-note he says : "Thus runs the text in I with Anquetil, and in A (of the first handwriting) . . . It is very difficult to decide the question, whether these words were originally part of the text, or have been added afterwards. At any rate in an Upaniṣad of the Atharva, when the Vedas are mentioned, we naturally look out for the Atharvan itself. Moreover, the sound 'Om' is commonly represented in the Upaniṣads three and a half Mātrās (beside a + u + m the vindu). Lastly, the two verses, quoted at the conclusion, in which the three Mātrās, as the three Vedas, are mentioned, might be assigned as the reason that the preceding sentence was dropped at a later time. On the other hand, from the very same reason it might be argued that this sentence did not precede ; and, further, against its genuineness it may be alleged that (1 7 10.) Pippalāda expressly mentions the Sūryaloka as the place from which no return takes place, and that, in the same work, no direct contradiction in doctrine must be presumed. I am therefore inclined to consider this passage as a later addition of those who were reluctant to miss the mentioning of the half mātrā and of the Atharvan." I also consider the addition spurious on the grounds adduced by Dr. Weber, and moreover, because I do not find any sufficient reason, why S'aṅkara should have omitted it.

6. तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु वाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥

"There are three letters, (A, U, M), subject to death, designed (for the meditation of the soul), they

are designed (either) connected among themselves, (or each) designed for (meditation on) a special object. When the external, internal, and intermediate actions (1), are fully directed (to their objects), then the wise do not tremble.

(1) The three actions of the Yoga meditation on the soul in the state of awaking, dreaming, and profound sleep, corresponding to the Virva and Vaiśvânara, the Hiranyagarbha and Taijasa, and to the Prâjna and Iśvarâtma -S. Anquetil refers it to three kinds of pronunciations, *viz.*, the loud pronunciation, the pronunciation which is made mentally, and that which is muttered.

7. ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते ।
तमोंकारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥

The wise obtains by the Mantras of the Ṛk this (world of man), by the Mantras of the Yajus the atmosphere (the moon), by the Mantras of the Sâma that which the sages know (as the world of Brahman), (he obtains) this (threefold world) by the word "Om" as means (and) even the highest (Brahman) who is without strife, without decay, without death and without fear.

SIXTH PRASNA

1. अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं

कथं ते वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥

Then asked him Sukes'a, the son of Bharadvāja: O Venerable, Hiraṇyagarbha, a prince of Kosala, came (once) to me and asked this question: Knowest thou, O Bhāradvāja, the spirit of sixteen parts? I said to the youth: I do not know him. If I knew him, why should I not tell thee? Whoever tells what is not true, dries verily up together with his root; therefore I cannot tell what is not true. Having in silence ascended his car, he went away. I ask thee about him where does abide that spirit?

2. तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥

He said to him: O gentle (youth) in this internal body (1) abides the spirit, in whom these sixteen parts are produced.

(1) In the ether of the heart.

3. स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥

He (1) reflected: Who is it, by whose departure (from the body) I shall depart, and by whose staying, I shall stay?

(1) The supreme soul.

4. स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः ।
अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥

He created life (1), from life faith (2), the ether, the air, the light, the waters, the earth (3), organ (4), mind, food (5), vigour (6) austerity, Mantras, works, the worlds (the effect of works), and upon the world's name.

(1) Life, Hiraṇyagarbha, the foundation of the organs of all the living creatures. -S.

(2) Faith the cause, that all living beings enter upon works for their welfare. Thus explains S "faith"; in this sense it would be hardly a principle of production, and *more probably corresponds to* "intellect"

(3) That is to say, the five gross elements.

(4) The five organs of intellect and the five organs of action.

(5) For the preservation of the creatures. —S.

(6) To undertake works. S.

5. स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति
भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य
परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति ।
भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो
भवति । तदेष श्लोकः ॥

As the flowing, sea-going rivers (1), when they have reached the sea, are annihilated, as their names and forms perish and only the name of sea remains, so the sixteen parts of the witness (soul) which are going to the soul (as the rivers to the sea), when they have

reached the soul, are annihilated, their names and forms perish and only the name of soul remains; it is (then) without parts, it is immortal. Here follows this memorial verse:

(1) The same comparison occurs in Muṇḍ., III, (ii), 8.

6. अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथाः । इति ॥

"Let man know the spirit, who ought to be known, in whom the (sixteen) parts abide, as the spokes in the nave (of the wheel), in order that death may not pain you."

7. तान् होवाचैतावदेवाहमेतत्परं ब्रह्म वेद । नातः परमस्तीति ॥

He (Pippalāda) said to them (to his disciples): Thus far I know the supreme Brahman, there is nothing higher than him.

8. ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

They honoured him and spoke: Thou art our father who carries us over the infinite ocean of our ignorance. —Salutation to the supreme Ṛṣis, Salutation to the supreme Ṛṣis.

॥ मुण्डकोपनिषत् ॥

THE MUṆḌAKA-UPANIṢAD

OF THE

ATHARVA-VEDA

INTRODUCTION

THE Muṇḍaka-Upaniṣad[1] contains three parts (Muṇḍakas), each of which is subdivided into two sections (Khaṇḍas). The first defines the science of Brahman and that of the Vedas; the second gives a sketch of the science of Brahman, *i.e.*, it describes Brahman in his own nature and in his relation to the world, and explains the means by which a knowledge of him is obtained; the third describes these means more fully, and shows the results of this knowledge, which, however, are also adverted to in the former parts.

There are two sciences, according to the first Muṇḍaka, the lesser and the higher. The former is founded on the four Vedas and the six Vedāṅgas (accent, ritual, grammar, glossary, prosody and astronomy); the latter refers to Brahman, that being who is incomprehensible to the organs of action and intellect, without qualities, all-pervading, and likewise the author

[1] The name of Muṇḍaka is evidently to be explained by the root muṇḍ 'to shave,' *viz.*, he that comprehends the doctrine of this Upaniṣad, is shaved, that is to say, liberated, from all error and ignorance. Its contents are: 'Two sciences, the higher and the lesser—the illuminating and glorifying sacrificial fire—the observance of rites and knowledge—the greatness of the universal soul—the grief at the chains of man and the joy at his liberation—the perfection in Brahman.'

of the elements. The creation, proceeding from him is subject to him, part of him, and as much a necessary effect arising from him as the web which the spider casts out and draws in—the plants on the earth, or hairs on the body. Then follows the order of creation. From Brahman is produced food, (which, according to S'aṅkara, is the unmanifested state of the individual souls, but may as well mean the same as the "unmanifested one" in the Kaṭha), and from food, life (Hiraṇyagarbha), mind, existence (the five elements), the worlds, works and immortality.

1. The inferior science refers to works, enjoined by the Mantras. Those works are offerings to the gods, which must be performed with faith, and according to the appointed time and manner. If man performs them, he obtains the Brahma-world or heavenly bliss; if he does not perform them, he is deprived of the worlds of happiness. The Upaniṣad evinces here a high opinion of ceremonies, and even a superstitious zeal in the description of the sacrificial fires, the pouring out of the melted butter, and the seven tongues or flames of the fire. However, this is merely affectation; for it is subsequently acknowledged, that these rites, their performers, and the worlds, which are the results of these rites and other human actions, are transient, and that those who think that the performance of rites is the last aim of man, are greatly deceived; they are called fools, ignorant and blind, and the consequence of their belief is, that they are miserable, unhappy,

subject to decay and death, and lose heaven again, being born either on the earth, or in worlds yet lower, after the effects of the works by which they gained heaven have ceased. If one has subdued his senses, if he has comprehended that all the worlds are created and finite, and if through this knowledge he renounces the world, he is a competent student of the science of Brahman.

2. It is considered that the object of the highest science is Brahman. The exposition which follows differs little from that at the commencement of the first Muṇḍaka (I, 6). Brahman, from whom the individual souls issue like sparks from fire, is spirit, all-pervading, without cause, unchangeable, not to be comprehended in any finite forms, and without attributes. From him are produced life, mind, all the organs, ether, air, light, water and earth. He is the inner soul of all beings (the Virâṭ). The description of that which arises out of Brahman, is then given without apparent order, and in conclusion it is enjoined that all is spirit and that by knowing Brahmán man becomes liberated.

3. How becomes Brahman manifest, he not being manifest, by any thing else—for all things are manifested by him? The answer is: *Brahman is manifest; for he is within ourselves and in fact within all that exists.* The principal means of obtaining a knowledge of him is to meditate by the word "Om" on the soul which is to be identified with Brahman. Here it is again repeated (II, ii, 5), that he is the foundation of the heavens,

the earth, the atmosphere, the mind and the organs that he is soul alone, and his existence in the body only a form of manifestation of him. The soul is all-wise, omniscient; it is within the heart where it manifests itself as mind and as the ruler of the senses; it manifests all and is all. If a man has a knowledge of the soul, for him work ceases and all doubts disappear. Knowing the infinite Brahman, he becomes identical with him, and his whole existence and mind is devoted to him. Brahman is not comprehended by the senses, nor by devotion or rites and on account of his subtle, and at the same time infinite nature he passes the understanding of ordinary minds which are always affected by the senses; but he is comprehended by intellect purified through knowledge and meditation. This knowledge is not the effect of reading or understanding the Vedas, but is gained when the meaning of the Vedānta is understood and when, together with the renunciation of the world, there is concentration (Yoga) of the intellect.

4. The effect of such a knowledge is complete liberation. Then the soul retires from the world; it concentrates all its parts within itself and becomes identical with Brahman; like rivers, when flowing into the sea, become one and the same with it. He who knows Brahman, becomes Brahman.

The similarity between the Kaṭha, Praśna and Muṇḍaka, not only in mode of exposition but also in the images and in whole passages is very striking;

more especially is this the case between the Muṇḍaka and Kaṭha and between the Muṇḍaka and Praśna-Upaniṣads. Which of them was the original or what relation they bear to any other sources, it is impossible to decide. This much, however, may be said that the Praśna bears evident marks of compilation ; the passages which it has in common with the Muṇḍaka, are in the Praśna not in their proper connection, and there can be hardly a doubt, that its composition is of a later date than that of the Muṇḍaka, and this is confirmed by the fact, that the doctrine of the Praśna is already in a more advanced state, as it makes mention not only of the elements, but also of their rudiments (Mātrā). The second Kaṭha, as has been shown in its introduction, is also rather a compilation than an original work. Such is not the case with the first Kaṭha where ideas and expressions are in perfect harmony and appear to be determined by one and the same leading idea, yet even here the legend, which introduces the philosophical contents, is borrowed from another source, so that of the three I am inclined to assign priority in time to the Muṇḍaka.

The doctrine of the absolute Brahman, of his relation to the world and the individual soul, and of the last aim of man, has nearly reached its consummation in those three Upaniṣads, at least as regards its *extent, not* its *form*. The *form*, on the contrary, in which it is given, appears generally arbitrary. The doctrine is represented without doubt, and by simple

assertion. How we come to this or the other idea, or how any particular idea is the inevitable result of reflection, is seldom explained, so that the links between our common knowledge and the knowledge of Brahman seem wanting. However, there are such links, and they give us glimpses into the origin and development of the system. To the authors of the Upaniṣads themselves it must have appeared unnecessary to describe the process which led them to the notion of Brahman, either because they were only the late expositors of a system which originated long before them, or because in the dawn of philosophical thought it is found more easy to give the result of researches than the researches themselves.

The principal link which connects our common knowledge with the notion of Brahman, and which is found in those three Upaniṣads, and, indeed, more or less clearly exhibited, in all the Upaniṣads, is the reflection that the world is transient, that it is an effect and must have a cause which is of a heterogeneous nature. If, under the guidance of this thought, we survey our ideas of external things and of ourselves, as they are conceived previous to philosophical reflection, and if at the same time we bear in mind the views of the Upaniṣads, we may without difficulty reconstruct the chain of thought leading to the notion of Brahman, who is absolute existence, knowledge and bliss.

FIRST MUṆḌAKA

FIRST SECTION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

Om! with our ears what is auspicious, may we hear, O ye powers! with our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with (these our) bodies, chanting (our) praise with steady limbs! welfare to us may far-famed Indra grant; may he the nourisher who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he who ruleth speech grant welfare unto us.

Om! Peace, Peace, Peace, Hariḥ Oṁ!

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1. ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥

Brahmā, the creator of the universe, the preserver of the world, was first (1) produced (2) among the gods.

He taught the science of Brahman (3), the foundation (4) of all sciences, to Atharva, his eldest son.

(1) First—may also refer to excellence: in this case the version would be " the principal of the gods ".

(2) He was produced, that is to say, manifested, by his own act, not as the other creatures in consequence of their virtue or vice.—S'.

(3) S'. remarks that " Brahmavidyā admits of a double explanation; it either denotes the science of Brahman, the science of the absolute spirit, or the science which has been revealed by Brahmā, the first-born, and this science is of course the science of Brahman ". The latter interpretation, though etymologically unobjectionable, is hardly admissible, and would owe its origin rather to a mythologist than to a philosopher.

(4) For it is the cause, that all other sciences are manifested.—S'.

2. अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्यां ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥

Atharvan revealed of old the science of Brahman, which Brahmā had explained to him, to Aṅgir; he explained it to Satyavāha of the family of Bhāradvāja, who revealed the science, traditionally obtained by the succession of teachers (1), to Aṅgiras (2).

(1) " Parāvara " means either the science obtained successively, or the supreme and the lesser science.—S'.

(2) Other lists of teachers are given in other Upaniṣads.

3. शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥

The son of S'unaka, the great house-holder, approached according to the rite, Aṅgiras, asking him: Who is it, O venerable, by the knowledge of whom this all becomes known (1)?

(1) Who is the cause of the world, by the knowledge of whom his effect the world, is comprehended.—S'.

4. तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥

He said to him: Two sciences must be known, thus tell us the knowers of Brahman, the highest and the lesser (1).

(1) The highest is the science of the supreme spirit, the lesser the science whose object is to show the cause of virtue and vice and their consequences.—S'.

S'aṅkara guards here against a misconception of the answer. At first view it appears that the answer does not agree with the question; for it was asked, who is it, by the knowledge of whom this all becomes known? And the answer is: Two sciences must be known, etc. This, says S'aṅkara, is a necessary fault, because the full answer can only be given after the exposition is completed; for it will be shown, that the lesser science is in truth ignorance, it teaches nothing real, and must therefore be rejected.

5. तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥

The lesser comprehends the Ṛk, the Yajus, the Sâma and the Atharva Vedas, accentuation, ritual, grammar, glossary, prosody and astronomy. Again the

highest is the science, by which that indestructible (Brahman) is comprehended.

6. यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥

He is the invisible (1), unseizable (2) being, without origin, without distinction (3), without eye or ear, without hand or foot (4), the eternal, pervading (5), omnipresent (6), subtle, inexhaustible being, whom the sages behold as the source of the elements.

(1) Invisible—incomprehensible to the senses of intellect.

(2) Unseizable—unapproachable to the organs of action.

(3) Without qualities—by which things are distinguished.

(4) Without the organs of intellect and of action.

(5) In all beings—from Brahmā to immoveable matter.—S'.

(6) Omnipresent—like the ether.

7. यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् सम्भवतीह विश्वम् ॥

As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from the indestructible (Brahman).

8. तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥

By devotion (1) is Brahman concentrated, hence food (2) is produced, from food life (3), mind (4), existence (5), the worlds (6), works (7) and from works immortality (8).

(1) Tapas (devotion) means here knowledge, (reflection), the knowledge of the power of creation, preservation, and destruction.—S'.

(2) Food, anna, the general unmanifested state of the individual souls in their state of a desire to act.—S'.

(3) Life—Hiraṇyagarba, the soul of the world.—S'.

(4) Mind—manas, which determines, mistakes, doubts and defines.—S'.

(5) *Existence—satya, the five elements.—S'.*

(6) The seven worlds.

(7) Performed by man, etc.

(8) Immortality, the effect of works, *viz.*, immortality only comparatively speaking, which continues as long as the effects of the works continue.

9. यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥

From him who is all-wise (1), omniscient, whose devotion (tapas) has the nature of knowledge (2), are produced this Brahma (3), name, forms and food.

(1) Sarvajña (all-wise) means, according to S'aṅkara, who knows all generally; and Sarvavit, (omniscient) who knows all specially.

(2) That is to say, which is without any effort.—S'.

(3) Hiraṇyagarbha.

SECOND SECTION

1. तदेतत्सत्यम् मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥

This is the truth: (1) The works (2) which the wise beheld (revealed) in the Mantras were in the Tretā Yuga (3) performed in manifold ways. (Therefore) you that desire the proper fruit (of your works) practise them (now) always. This is your road for (obtaining) the world of your actions.

(1) In the first section the inferior and higher sciences have been defined; the second is intended to show their objects, which are the world and the supreme Brahman; at first the inferior science is described, because, without knowing it, there cannot be a desire to abandon it.—S'.

(2) Fire-offerings, etc.—S'.

(3) Besides this explanation of "Tretāyām" S'aṅkara gives another, *viz.*, that it means also the triad of agents employed at sacrifices, the Hotar, Adhvaryu, and Udgātar. Dr. Weber mentions a third interpretation, given by Anquetil (*Ind. St.*, Vol. I, p. 282)—"Anquetil explains it by: et in quibusque tribus Beid (Vedis) illa opera extensa

explicata sunt; accordingly the Atharva would, with regard to observances, refer to the three more ancient Vedas, while it claimed for itself the Brahma-vidyā; but at the commencement the Atharva-Veda is expressly counted as one of the lesser Vidyās."

2. यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥

When the bearer of the sacrifice (the fire) is kindled, when the flame flickers, then let (the sacrificer) throw the offerings between the two portions of melted butter. With faith must be offered (1).

(1) The words "śraddhayā hutam" are not in the text published in the Tattvabodhinī Pattrikā.

3. यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥

By a sacrifice—which is not accompanied with the rites on the day of the new-moon, or on the day of the full-moon, or every four months, or in the autumnal season, or where no guests are invited, or which is not done in proper time, or which is performed without the rite to the Visvedevas, or against the regulations—a person is robbed of the seven worlds.

4. काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरूपी च देवी लेलायमाना इति सप्त जिह्वाः ॥

The seven flickering tongues of the fire (1) are: Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one),

Sudhūmravarṇā (of purple colour), Sphuliṅginī (emitting sparks), and the Vis'varūpā (all-shaped) goddess.

(1) *Vide* Pras'na-U., III, 5.

5. एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥

Whoever performs works, when those (tongues) are shining, and (performs them) in due time, is taken by the offerings in the form of the rays of the sun, and carried to that (world), where the one lord of the gods (1) abides (2).

(1) Indra, according to S'aṅkara.

(2) Compare this with Pras'na-U., V, 2—5, where man is carried to different worlds by the Mantras of the Vedas.

6. एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥

"Come, come," thus saying, the resplendent offerings carry the sacrificer by the rays of the sun, honouring him and saluting him with the welcome word: "This is your holy Brahma-world, obtained by your desert."

7. प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥

Perishable (and) transient are verily the eighteen supporters (1) of the sacrifice, on whom, it is said, the interior work depends. The fools who consider this

(work) as the highest (objects of man), undergo again even decay and death.

(1) Namely, sixteen priests, the sacrificer and his wife.—*S.*

8. अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

In the midst of ignorance, fools, fancying themselves wise and learned, go round and round, oppressed by misery, as blind people led by a blind (1).

(1) The same with Kaṭha-U., II, 5, except that the Kaṭha has "dandramyamānāḥ" for "Jaṅghanyamānāḥ".

9. अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

Living in various ways in ignorance, youths imagine, we have obtained our end. Because the performers of work from attachment (to the world) are not wise, therefore, suffering unhappiness, they lose heaven, when the fruit of their works has become nought.

10. इष्टापूर्त्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥

Fancying oblations and pious gifts (1) (to lead to) the highest (object of man) fools do not know any thing (as the cause of the) good. Having enjoyed (the fruit) of their works, on the high place of heaven,

which (high place) they gained by their actions, they enter (again) this world or one that is lower (2).

(1) Iṣta, pūrta, "oblations, pious gifts," *vide* Pras'na-U., I, 9.

(2) *Vide* Kaṭha-U., V, 7.

11. तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

Those again who, with subdued senses, with knowledge and the practice of the duties of a mendicant, in the forest follow austerity and faith (1), go, freed from sin, through (the grace of) the sun (2) (to the place), where abides that immortal spirit (3) of inexhaustible nature.

(1) Faith in Hiraṇyagarbha, the creator.—S'.

(2) By the sun, that is to say, by the northern path. *Vide* Pras'na-U., I, 9,

(3) Hiraṇyagarbha. The 11th Mantra does not refer to the supreme, but to the inferior Brahman.

12. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

Let the Brāhmaṇa, after he has examined the worlds, gained by works, renounce the world, (by the reflection that) there is nothing that is not created, because it is the effect of work. For the purpose of knowing that (which is not created), he approaches, sacred wood in his hand, a teacher, who knows the Vedas and who is solely devoted to Brahman.

13. तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

Let then the wise (teacher) explain to that (pupil) who approached him according to the rite, whose mind is at rest and whose senses are subdued, according to the truth the science of Brahman, by which he knows the indestructible true spirit.



SECOND MUṆḌAKA

FIRST SECTION

1. तदेतत्सत्यम् यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥

This is the truth: (1) As from a blazing fire (2) in thousand ways similar sparks proceed, so, O beloved, are produced living souls of various kinds from the indestructible (Brahman), and they also return to him.

(1) The first Muṇḍaka gives an exposition of the inferior science, the second is intended to describe the science of Brahman—Ānandagiri. Both commence with the declaration, that it is truth which they teach; but enjoins Śaṅkara, the truth of the highest science is very different from the truth of the lesser; the latter is in fact

no truth, but rather ignorance, while the former is truth in the full sense of the word.

(2) *Vide* Bṛ. Ā., II, 1, 20.

2. दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥

He is verily luminous (1) without form, a spirit, he is without and within, without origin (2), without life, without mind, he is pure (3) and greater than the great indestructible one (4).

(1) Divya means, according to S'., either "luminous," because he is himself light (or knowledge), or "divi svātmani bhavaḥ," produced, existing in heaven that is in his own self, or "heavenly".

(2) In this is implied, that he is not produced, that he does not exist in time, that he does not change, not increase or decrease, and is not liable to destruction.—S'.

(3) Without attributes, identical throughout, mere knowledge.

(4) This is Brahman in his unmanifested state.—S'.

3. एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From this (Brahman) are produced life (1), mind, and all the organs, ether, air, light, the water (and) the earth, the support of all.

(1) Hiraṇyagarbha.—S'.

4. अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

He, whose head is the fire (1), whose eyes are the moon and the sun, whose ears the quarters, whose revealed word the Vedas, whose vital air the mind, whose heart the universe, from whose feet the earth (sprang forth), is the inner soul of all beings (2).

(1) The heavens.—S.

(2) The Viraț.

5. तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥

From him (1) is produced the fire whose fuel is the sun; from the moon (2) Parjanya, (from him) the annual herbs on the earth; (nourished by them) man emits seed upon the wife; (thus) many creatures are produced from the spirit.

(1) Heaven, Parjanya, the earth, man and woman, are here represented as five fires.—Ā.

(2) The moon, as produced from the fire of heaven.

6. तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥

From him (emanated) the Mantras of the Ṛk, the Sāma and the Yajur-Vedas, the initiatory rites (1), the burnt offerings (2), all the sacrifices (3), the donations (4), the year (5) and also the sacrificer, (and) the worlds in which the sun and moon purify (6).

(1) Dīkṣā, according to S., certain rites, preliminary to the sacrifices themselves, as the taking of kuśa-grass, etc.

(2) In which melted butter is offered.

(3) Sacrifices, where animals are fastened to posts, as S'. expresses it, because animals were not always offered at those sacrifices.

(4) Donations of one cow up to the bestowing of the whole property after the sacrifice to the attending priests.—S'.

(5) As part of the time and the rites.—S'.

(6) The rewards of the ignorant and knowing performers, the one to be obtained by the Southern, the other by the Northern path.—*Vide* Pras'na-U., I, 9.

7. तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥

From him also were produced in many ways the gods, the Sâdhyas (1), men, quadrupeds, birds, the vital airs that go forward and descend, rice and barley, devotion, faith, truth, the duties of a Brahmacārin and observance.

(1) A kind of gods.

8. सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्तेमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥

From him proceed the seven senses (1), the seven flames (2), the seven kinds of fuel (3), the seven sacrifices (4), these seven places (5) in which the vital airs move that sleep in the cavity (of the heart) and that, always seven, are ordained (for every living being).

(1) Prāṇa is here the term for "senses". That it means here "sense" and not "vital air," is evident from its attribute "seven," which would not agree with vital air. The senses are called seven, because there are seven orifices in the head which lead to them.—Ś.

(2) The seven flames, the power of the sense to manifest their respective objects.—Ś.

(3) The objects of the senses.

(4) The knowledge of those objects.

(5) The places of the senses.

9. अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥

Thence (proceed) all the seas and mountains; from him proceed the rivers of every kind, thence all the annual herbs, the juice (1) by which, together with the elements, the inner body (2) is upheld.

(1) The juice of five kinds, sweet, bitter, etc.

(2) The subtle body, according to the Vedānta, consisting of the three sheaths of intellect, of the mind and of life.—*Vide* Ait.-U., I, (i), 2.

10. पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥

Spirit alone is this all, the works, austerity. Whoever knows this supreme, immortal Brahman as dwelling in the cavity (of the heart), breaks, O gentle youth, the bonds of ignorance.

SECOND SECTION

1. आविः संनिहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं
प्रजानाम् ॥

(This Brahman (1) is) manifest, near, dwelling verily in the cave (2), (is) the great goal; on him is founded all that moves, breathes and closes the eyes. This you know as what exists and not exists (3), as what is to be adored (4), as what is beyond the knowledge of the creatures (5), as the greatest.

(1) How becomes Brahman who is without form, an object of knowledge, and which are the means of producing it ?—S'.

(2) In the heart of all living creatures.

(3) According to S'aṅkara's explanation, the gross and subtle bodies.

(4) Or desire.

(5) Of common people.

2. यदर्चिमद्यदणुभ्योऽणु च यस्मिन्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥

As luminous, as more subtle than what is subtle, on which the worlds are founded and their inhabitants. This (is) the indestructible Brahman, this life, this speech and mind. This is true, this is immortal, this, O gentle one, know as (the aim) to be pierced (by thee).

3. धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्दधीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

Seizing as his bow the great weapon of the Upaniṣad, (let man) put (on it) the arrow, sharpened by devotion, attracting with the mind whose thought is fixed upon that (Brahman). Know, O beloved, that indestructible (Brahman) as the aim.

4. प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

(1) The sacred word ("Om") is called the bow, the arrow the soul, and Brahman its aim; he shall be pierced by him whose attention does not swerve. Then he will be of the same nature with him (Brahman), as the arrow (becomes one with the aim when it has pierced it).

(1) This verse explains what is meant by the bow, etc.—S.

5. यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥

On him are based the heavens, the earth, the atmosphere, the mind with all the organs. Him ye know as the one soul alone. Dismiss (all) other words; he is the bridge to immortality.

6. अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥

Within (the heart), which the arteries enter as the spokes the nave of the wheel, he moves—becoming manifold (1). You meditate on him by the word "Om". Be welfare to you that you may cross over the sea of darkness.

(1) By the manifold modifications of seeing, hearing, wishing, etc.

7. यः सर्वज्ञः सर्वविद्यस्यैप महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥

The soul which is all-wise, omniscient, whose glory (is manifested) in the world, is placed in the divine town (1) of Brahman in the ether (of the heart); it is of the nature of the mind, the ruler of life and of the body, placed in food (2). The wise, concentrating the heart, behold by the knowledge of him (Brahman) that whose nature appears as bliss, is immortal.

(1) The mind, according to S'aṅkara.

(2) In the nutrimentitious sheath.—S'.

8. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

The bond of the heart is broken (1); all doubts disappear, and his works cease (to bear fruit), when (the being) who is supreme and not supreme (2), is seen.

(1) *Vide* Kaṭha, VI, 15.

(2) Supreme and not supreme, considered as cause or effect, according to Śaṅkara's explanation.

9. हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥

In the golden (luminous) highest sheath (1) the knowers of the soul know the Brahman who is without spot, without part, who is pure, who is the light of lights.

(1) In the sheath of intellect.

10. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

There (1) (as to Brahman) the sun does not manifest, nor the moon and stars, there do not manifest those lightnings, how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

(1) The same as in Kaṭha, V, 15; and in Śvet. U., VI, 12.

11. ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

This immortal Brahman is before, Brahman behind, Brahman to the right and to the left, below and above (1), all pervading, Brahman is this all, is this infinite (world).

(1) *Vide* Praśna-U., I, 6.

THIRD MUṆḌAKA

FIRST SECTION (1)

1. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥

Two birds (2), always united, of equal name, dwell upon one and the same tree. The one of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness.

(1) S'aṅkara describes the contents of this section, as follows: The knowledge, by which the supreme Brahman is obtained, has been explained, and also the concentration, by which is comprehended. In the section the means which accompany concentration, are described. According to my opinion, rather all the means by which a knowledge of Brahman is obtained are here set forth.

(2) The two first verses occur also in the S'vet.-U., IV, 6-7.

2. समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul) immersed (in the relations of the world), is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

3. यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

When the beholder beholds the golden-coloured author (of the world), the lord, the spirit, the source of Brahmā (1) then, shaking off virtue and vice, without spot, he obtains the highest identity (2).

(1) Or: Brahman, who is also source (of the world).

(2) *An identity with Brahman, where no distinction* remains.

4. प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥

"This life (1) shines forth as all the beings" (2); the wise who thus knows, does not speak of anything else; his sport is in the soul, his love (3) and action are in the soul; he is the greatest among the knowers of Brahman.

(1) The supreme Ruler.

(2) From Brahmā down to inanimate matter.—S.

(3) Sport, according to S., refers to external, love to internal, actions.

5. सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥

The soul must verily be obtained by the constant *(practice) of truth, of devotion, of* perfect knowledge, (and) of the duty of a Brahmacārin. He whom the sinless devotees behold, is verily in the midst of the body, of the nature of light, is pure.

6. सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

Truth alone conquers, not falsehood. By truth is opened the road of the gods, by which the Ṛṣis whose desires are satisfied, proceed, (and) where the supreme abode of real truth (is found).

7. बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥

This (being of Brahman) is great, divine, of a nature not to be conceived by thinking, more subtle than what is subtle (1), it shines in various ways, it is more distant than what *is* distant, and also near in this body ; for the beholders it dwells even here in the cave.

(1) Kaṭha-U., II, 20.

8. न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

It is not apprehended by the eye, not by speech, not by the other senses (1), not by devotion or rites ; but he, whose intellect is purified by the light of knowledge, beholds him who is without parts, through meditation.

(1) Kaṭha-U., VI, 12.

9. एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥

This subtle soul is to be known by thinking, into which life, five-fold (1) divided, entered. The organ of thinking (2), of every creature is pervaded by the senses; that (organ) purified, the soul manifests itself.

(1) *Vide* Praś.-U., II, 3.

(2) "Cittam," here, according to Śaṅkara, for "antaḥkaraṇam," the internal organ of the Vedānta.

10. यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥

Purified in intellect, (man) gains that world and those desires which he imagines in his mind (1). Therefore let a man who is desirous of prosperity worship him who knows the soul.

(1) Bṛh.-Ā., I, 4, 15.

SECOND SECTION

1. स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥

He (1) knows this supreme Brahman, the place, founded on which the whole world shines in glory. The wise who, free from desires, adore the man (who h us knows the soul) will not be born again.

(1) He who is purified in intellect. *Vide* Muṇḍa-U., III, (ii), 10.

2. कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥

Whoever fancying forms desires, is by his desires born here and there; (but) for him whose desires are satisfied, and who has recognised the soul, vanish even here all desires.

3. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

The soul cannot be gained by knowledge (of the Veda), not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth (1).

(1) Thus I translated in accordance with S'aṅkara's explanation of this passage; but it appears to me at variance with the strict sense of the words, as he refers the relative "yam" to another subject than its antecedent "tena"; I would therefore prefer the following rendering. It (the supreme soul) can be obtained by him (the individual soul) whom it chooses; it (the supreme soul) chooses as its own the body of him (of the individual soul). The whole verse occurs also in the Kaṭha-U., II, 23.

4. नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

The soul cannot be obtained by a man without strength, nor by carelessness, nor by devotion, nor by knowledge which is unattended by devotion; but if

the wise strives with those supports, then enters the soul the abode of Brahman.

5. संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥

(1) When the Ṛṣis who are satisfied with knowledge, who have acquired (the knowledge of) the soul, who are without passion and placid in mind, have obtained him, then wise and with concentrated mind, everywhere comprehending the all-pervading (soul), they enter it wholly.

(1) How is Brahman entered ? The answer is.—Ś.

6, वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

Those (1) who have ascertained the meaning of the knowledge derived from the Vedānta, who by the Yoga which renounces all worldly concerns, are striving (for emancipation) and whose intellects are purified, all those at the time of their final death enjoying the highest immortality in the worlds of Brahman (2) become fully liberated.

(1) This Mantra is taken from the Taitt. Ā., X, 12, 3 —*Vide* Weber's *Ind. Stud.*, Vol. I, p. 288.

(2) Means the one Brahman, the plural is here used, according to Ś., because Brahman, although one, is perceived as manifold.

7. गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

(Then) the fifteen parts (1) (of the body) enter into their elements, and all the organs into their presiding deities; (then) the actions and the soul, which resembles knowledge (2), become one in the (being which is) great, inexhaustible (and) all.

(1) The fifteen parts, mentiond in the Pras'-U., VI, 4.—S'.

(2) The soul under the attribute of intellect, which is produced by ignorance.—S'.

8. यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

As the flowing rivers come to their end in the sea, losing name and form (1), so, liberated from name and form, proceeds the wise to the divine soul, which is greater than the great.

(1) With slight variations in the Pras'na-U., VI, 5.

9. स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति । नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥

Whoever knows this supreme Brahman, becomes even Brahman. In his family there will be none ignorant of Brahman; he overcomes grief, he overcomes sin, he becomes immortal, liberated from the bonds of the cave (heart).

10. तदेतदृचाभ्युक्तं—क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥

This is recorded in the following Ṛk: Let (the teacher) communicate this science of Brahman to those who are performers of ceremonies, versed in the Vedas and devoted to Brahman, who themselves offer with faith oblations to the one Ṛṣi (the fire), and by whom the observance to bear fire on their heads has been performed according to prescribed rite.

11. तदेतत्सत्यमृषिरङ्गिराः पुरोवाच । नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

The Ṛṣi Aṅgiras communicated this truth before (to the son of Śunaka). Let none read this who has not performed the (fire) rite. Salutation to the great Ṛṣis, salutation to the great Ṛṣis.

॥ माण्डूक्योपनिषत् ॥

THE MĀṆḌŪKYA-UPANIṢAD

OF THE

ATHARVA-VEDA

INTRODUCTION

THE contents of the Māṇḍūkya-Upaniṣad, divested of their abstruse phraseology, are as follows. Brahman, *the soul or spirit, comprehends all things,* both objects of perception and those which perception cannot reach. Brahman, or the soul, has four modes of existence, the waking state, the state of dreaming, the state of profound sleep, and a fourth state different from any of the former. In the waking state the soul through the senses is in actual contact with the material world of sense; in the state of dreams, it is conscious through the mind of the impressions which remain of the former state; in profound sleep no desire, no thought, is left, all impressions have become one, and only knowledge and bliss remain. It is in this state, that Brahman becomes creator, that all things proceed from him, and are again absorbed in him. In the fourth state Brahman returns to his absolute and infinite nature, having no relation to aught else.

The word "Om" is the verbal representative of Brahman, and the means by which the idea of Brahman is conceived. The parts of which it consists, *viz.*, the letters A, U and M, correspond with the different modes

of existence of Brahman: thus A with his complete manifestation (the waking state), U with his internal manifestation (the state of dreams), and M with his existence when not manifested (profound sleep), or when all effects, the whole universe, have not proceeded beyond their final cause. The word "Om," its separate parts having disappeared, as soon as pronounced, corresponds to Brahman in his absolute and infinite nature.

By meditation on "Om" in its last form man becomes identical with Brahman.

From the form in which it is represented, it would appear, that the Māṇḍūkya is one of the latest among those Upaniṣads which exhibit the infinite spirit in its primitive notion, unmixed with sectarian views. There is here no enquiry of any kind; the system is complete, and described in terms which indicate the absence of all doubt or uncertainty as to its truth. The introduction of many of the technical terms of the Vedānta, with no other object than that of making as complete an enumeration of the names as possible, indicates that this Upaniṣad is taken from various sources, and that it addresses itself more to a blind disciple than to an intelligent enquirer. How far it is wanting in the spirit of research, is shown by the high veneration in which the word "Om" is held. It is represented not as a means, or as the best means of comprehending Brahman, but as identical with him, proving thereby, that truth was sought rather by meditation on symbols

than on the ideas to which they referred. The only trace of a more profound mode of thought is found in the order in which the modes of Brahman's existence are described; for the commencement is made with the mode or state, in which reflection first rises, and it is concluded with the last result to which that reflection has attained.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांऽसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः

Om! with our ears what is auspicious, may we hear, O ye powers! with our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with (these our) bodies, chanting (our) praise with steady limbs! Welfare to us may far-famed Indra grant; may he the nourisher who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he whose wheel is never stayed, grant welfare; may he who ruleth speech grant welfare unto us.

Om! Peace, Peace, Peace! Hariḥ Oṃ!

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1. ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव । यच्चान्यत्त्रिकालातीतं तदप्योंकार एव ॥

"Om" this is immortal. Its explanation is this all; what was, what is, and what will be, all is verily the word "Om" (1); and everything else which is beyond the threefold time (2) is also verily the word "Om".

(1) According to S'aṅkara's explanation the rendering would be as follows: "Om" this sound (or immortal) is this all. Its explanation (should be known). What was, what is, and will be, all is verily word "Om".

(2) The avyakta (unmanifested), etc.—S'.

2. सर्वꣳ ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

For this all (represented by "Om") is Brahman; this soul is Brahman. This soul has four conditions (1).

(1) Literally is four-footed.

3. जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

The first condition is Vais'vānara (1), whose place is in the waking state, whose knowledge are external (2) objects, who has seven members (3), who has nineteen mouths (4), (and) who enjoys the gross (objects).

(1) Vais'vānara, Vis'veṣām narāṇām anekadhā nayanāt (from his ruling in manifold ways all men) yad vā vis'vas' cāsau naras' ca (or from his being all and men).—S'.

(2) A knowledge different from his self.

(3) The seven members are: His head heavens, his eye the sun, his breathing the wind, his centre the ether, his place for urine the water, his feet the earth, and his mouth fire.—S. Anquetil gives the five senses, mind, and intellect as his seven members. Weber's *Ind. Stud.*, Vol. II, 07

(4) According to S. the nineteen doors of perception, *viz.*, the five organs of intellect, the five organs of action, the five vital airs, mind, intellect self-consciousness and Cittam. According to Anquetil the sixteen kalā and the three guṇa, and by the sixteen kalā he means the five elements, *the five senses, the five organs of action and the mind.*

4. स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥

His second condition is Taijasa (1), whose place is in dream, whose knowledge are the internal objects (2), who has seven members, nineteen mouths (and) enjoys the subtle (objects) (3).

(1) He is called Taijasa, because his object is knowledge without objects, whose nature is mere manifestation.—S.

(2) The impressions remaining in the mind which, independent of the senses, are perceived in dream.—S.

(3) The above impressions.

5. यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

When the sleeper desires no desires, sees no dream, this is sound sleep. His third condition is Prājña (1) (who completely knows) who has become one, whose knowledge is uniform alone (2), whose nature is like bliss (3), who enjoys bliss, and whose mouth is knowledge (4).

(1) Prājña (sarvaviṣayajñātṛtvam asya eva iti Prājñaḥ): who has a knowledge of every object according to S'.; the derivation of the commentator of the Vedánta Sāra (Rāmakṛṣṇa Tīrtha), on the other hand, is prāyeṇājnaḥ : prājnaḥ, prājna is a person who is nearly ignorant. (V. S., p. 58). In the present Upaniṣad, however, Prājna has the sense which S'. ascribes to it.

(2) Through want of discernment, says S'., because a true uniformity cannot exist in that state. Prajñāghana is in the Vedānta Sāra (p. 98) explained by Prajñānaikarasa, the one nature of knowledge.

(3) Not bliss, but like bliss, because it is not eternal. —S'.

(4) Cetomukha it is called, because conscience (cetas) is the door (mukha) to understand the dream, etc., or conscience, characterised by intellect, is his door to enter the state of dream, etc.—S'. And Ānanda G. adds, "There would be no such things as dream and the waking state independent of the state of profound sleep, because they are the effects of the latter."

Neither of these explanations appears to me here called for, but cetomukha to be taken rather in its literal sense "whose mouth is knowledge," in accordance with the expression in the third and fourth Mantras "ūnaviṃs'atimukha" (who has nineteen mouths).

6. एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

He (The Prājña) is the lord of all; he is omniscient, he is the internal ruler; he is source of all; for he is the origin and destruction of (all) beings.

7. नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

They think the fourth him, whose knowledge are not internal objects, nor external, nor both (1), who has not uniform knowledge (2), who is not intelligent and not unintelligent (3), who is invisible, imperceptible, unseizable (4), incapable of proof, beyond thought, not to be defined, whose only proof is the belief in the soul (5), in whom all the spheres (6) have ceased, who is tranquil (7), blissful, and without duality (8).

(1) Whose knowledge are not internal objects, nor external, nor both successively, prohibits to think Brahman as Taijasa, as Viśva, and as being in the state between waking and dream. -Ś.

(2) Prohibitory of profound sleep.—Ś.

(3) The first denies that Brahman knows at once all objects, the second, that he is without consciousness. —Ś.

(4) Beyond the reach of the external organs.—Ś.

(5) Or, who is to be obtained by the belief, that in the three states the same soul exists.—Ś.

(6) Denies the absence in Brahman of any of the attributes belonging to the waking state, to dream, and sound sleep.—Ś.

(7) Free from change.—Ś.

(8) Without distinction.—Ś.

8. सोऽयमात्माध्यक्षरमोंकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥

This soul depends upon the word "Om," which depends upon its parts (1). The conditions (of the soul) are parts (of the "Om"), these parts conditions. (Those parts are) the letters A, U and M.

(1) Parts, (mātra) a mātra is a short vowel or syllabic instant.

9. जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा आप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥

Vais'vānara, who abides in the waking state, is the letter A, the first part, (either) from pervading (1) (āpte), or from its being the first (letter) (2). He verily obtains all desires and is the first who thus knows.

(1) Āpte: for vyāpte: pervading; for all the words are pervaded by the letter A as the world by Vais'vānara.—S'.

(2) As the A is the first of letters, so Vais'vānara the first of creatures.—S'.

10. स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा उत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥

Taijasa who abides in dream, is the letter U, the second part, from its being more elevated (1) or from its being in the midst (2). He verily elevates the continuance of knowledge, and becomes the like (to friend and foe) and has no descendant ignorant of Brahman who thus knows.

(1) Ut-karṣit, more elevated than the letter A, as Taijasa is more elevated than Vaiśvānara. S.

(2) Of the letters A and M, as Taijasa is between Viśva and Vaiśvānara.

11. सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदꣳ सर्वमपीतिश्च भवति य एवं वेद ॥

Prājña (the perfect wise) who abides in deep sleep, is the letter M, the third part, from its being a measure (miteh) (1), or from its being of one and the same nature (2). He verily measures this all and becomes of the same nature (3) who thus knows.

(1) Because Taijasa and Viśva are measured by the Prājña, by their entering and leaving the state of destruction and birth, as barley is measured by a Prastha (a small kind of measure). S.

(2) As at the end of pronouncing "Om" the A and U become one with the M, so Viśva and Taijasa with prājna. S.

(3) With the author of the world. S.

12. अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैतः एवमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥

(The "Om") which is without part is the fourth (condition of Brahman) which is imperceptible in which all the spheres have ceased, which is blissful (and) without duality. The "Om," thus (meditated upon) is soul alone. He enters with his soul the soul, who thus knows, who thus knows.

तैत्तिरीयोपनिषत्

THE TAITTIRĪYA-UPANIṢAD

INTRODUCTION

THE Taittirīya-Upaniṣad forms a part of Taittirīya Āraṇyaka, that is, of the Āraṇyaka of the black Yajur-Veda, chapters 7 to 9, and is also found in the collection of the Atharva Upaniṣads. In the former it bears no separate title; in the latter it is enumerated as two distinct Upaniṣads, the " Ānanda Vallī" (the lotus of bliss), containing the first two chapters, and the " Bhṛgu Vallī" (the lotus of Bhṛgu), containing the third chapter. Śaṅkara names the first chapter Śikṣā Vallī and the second chapter Brahmānanda Vallī (the lotus of the joy in Brahman), but has no title for the last.

The Taittirīya-Upaniṣad consists of two parts, *viz.*, of what is properly called an Upaniṣad, the doctrine of Brahman, or of the absolutely infinite Spirit, and of an introduction to it. This is formed by the first chapter or Śikṣā Vallī, which, in accordance with the systematical exposition of the Vedānta, describes the course of instruction, and of the moral and mental training, preparatory to the initiating of the student in the science of Brahman. These previous conditions are the study of the Śikṣā properly so called, that is, of the doctrine of the pronunciation, quantity, etc., of Vedic words—the meditation on certain words which symbolically express

the truths of the doctrine and prepare the mind for its comprehension—the meditation on the term "Om," the most sacred of all symbols, embracing as it does the real sense of all the Vedas—the meditation on Brahman in his relation to the individual soul, to the material creation, and to the different deities—and the necessity of ceremonial work, of the daily reading of the Vedas and of a virtuous life in accordance with the precepts of the S'āstras. In short, it is the study of the Vedas, the practice of sacred rites, and the leading of a holy life, which prepare for the reception of the highest knowledge.

The second chapter, or the Brahmānanda Vallī, contains the doctrine of the Taittirīya-Upaniṣad itself. To understand, however, fully, what is the view of it, in what points it resembles the Vedānta as a system, and in what points it differs from it, it is necessary to know the doctrine of the Vedānta with reference to the order of creation. Of this we shall, therefore, now give a compendious sketch, which we take from the Vedānta Sāra.

The cause of the world, according to the Vedānta, the source of all reality, and strictly speaking, all reality itself, is Brahman, the supreme soul or spirit. He is to be thought without any qualities taken from our conception of the world; he is merely spirit, or as it is expressed by the Vedānta, he is mere existence, knowledge (without difference of subject, object and their mutual relation) and bliss. Every thing else is

non-existence and non-knowledge. The world in its most abstract notion is therefore to be conceived as ignorance, which does not exist absolute, but must be comprehended by the cause, on which it depends—God. It consists of the three qualities of goodness (Sattva), passion or foulness or activity (Rajas), and darkness (Tamas), which denote the three degrees of its existence, or of its power of manifestation. Ignorance is two-fold, *viz.*, as totality. when all ignorance is one, and as speciality, or ignorance in individual beings. God in his relation to the totality of ignorance is omniscient, omnipotent, etc., that is, he has all the attributes of the creator and ruler of the world, and is called in this respect Īśvara (the ruler). God in his relation to special ignorance is the individual soul, the defective intelligence, Prajña. The ignorance in its totality is the causal body of God, that is to say, the cause of all created beings, ignorance in its speciality is the individual bodies. The causal body is also called the sheath of happiness, as it contains all happiness, and as it envelops all. From this ignorance are first created five elementary bodies, *viz.*, ether, air, fire, water and earth, each of which is composed of the three qualities, (of which ignorance itself consists) and respectively endowed with the special qualities of sound, touch, colour, savour and smell. These elements are called Tanmātras, or subtle elements, in contradistinction to the gross elements, of which the visible bodies are composed. From the combined particles of goodness

in the five subtle elements, are produced intellect (buddhi, the faculty of ascertainment), and mind (manas, the faculty of judging and doubting)—from the separated particles of the same, the five intellectual organs, the ear, the eye, the touch, the nose and the tongue, *viz.*, the ear from the separate particles of goodness in ether, the eye from the separate particles of goodness in fire, etc.—further the five organs of action, the voice, the hands, the organ of excretion and the organ of generation from the separate particles of passion—and lastly, the five vital airs, respiration, flatulence, circulation, pulsation and assimilation, from the combined particles of passion. Intellect together with the intellectual organs, forms the intellectual sheath or case of the soul; mind, with the organs of action, the mental sheath; and the vital airs, together with the organs of action, form the vital sheath. The three sheaths, when united, are the subtle body of the soul, or the body which remains at the transmigration. Here again the subtle body is either a totality, or individuality. The soul, or God, as pervading the totality, is called the Sūtrātman (the soul which pervades all as the same string passes through all the pearls of a wreath), or Hiraṇyagarbha, as pervading an individuality, Taijasa (the Resplendent). Both, however, are in reality one. These three sheaths consist of the continuance of waking thoughts in dream, and in dream the Sūtrātman as well as Taijasa perceive the subtle objects.

From the subtle elements further proceed the gross elements of ether, air, fire, water and earth, by a peculiar combination of them,[1] and from the gross elements the different worlds, as the heaven, the earth, etc., and the different bodies, as men, animals, etc.

The soul, as abiding in the totality of the gross bodies, is called Vaiśvānara, Virāṭ, etc., as abiding in any individual body, Viśva (the pervader). The gross body is called the nutrimentitious sheath (Annamaya Kośa), and as it is the place where the gross objects are enjoyed, it is called awake. In the waking state Vaiśvānara and Viśva enjoy the material sounds, colours, etc., through the five organs of intellect.

The totality of these worlds, *viz.*, of the gross, the subtle and the causal bodies, forms one great world, and the soul, from the pervader to the ruler, is also only one soul.

How far the account of the Taittirīya-Upaniṣad corresponds to the above view, we shall see presently, after having given a survey of its contents. The second Vallī commences with the following memorial verse of the Ṛg-Veda which, according to Śaṅkara, contains the sum total of the whole Upaniṣad: "Whoever knows Brahman who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once, together with the omniscient Brahman."

[1] *Viz.*, in the proportion of four-eighths of the element, after which it ears the name with an eighth of each of the other four.

From this infinite soul sprang forth the ether, from the ether the air, from the air the fire, from the fire the water, from the water the earth, from the earth the annual herbs, from herbs food, from food seed, and from seed man. All creatures are produced from food and pass again into food. To recognise this universal food as Brahman, is the first step of knowledge; the second is, to recognise him as vital air, the inner soul (ātmā) of the former, which pervades and supports it, the third to think Brahman as mind, which is a soul more internal than the former, the fourth to think him as knowledge, and the fifth as bliss, when all difference of the individual from the universal soul ceases.

Here arise the following questions: Does an ignorant person after his death obtain the supreme Brahman? and if not, does a person who knows god, obtain him also?

When Brahman had created all, he entered it. He is to be considered as the creation and the creator; the varieties of all that is perceived, did before the creation not exist (explicitly), they were one and the same (implicitly), and the creation must, therefore be considered as a creation of Brahman himself. Brahman, the unchangeable, eternal being, is in fact constantly the foundation of the world; without him there would be no existence, no continuance, and all living creatures would be annihilated at once. The knowledge of him as identical with the soul makes therefore free from

fear, because thereby the notion of every difference of the soul from other beings is removed, and fear arises only from such a difference. A person, on the contrary, who does not know him, is subject to fear, because for him always difference exists.

The happiness then which ensues from various degrees of knowledge and existence, is various. Proportionate to their knowledge is the happiness of men, of man-Gandharvas, of divine Gandharvas, of the forefathers, of men born in the heaven of the gods, of gods by their nature, of Indra, of Bṛhaspati, of Prajāpati, and of the one supreme Brahman. A person who has a knowledge of him, obtains him. Then all fear disappears for him, as well from external things as from his own conscience.

The third Vallī gives a narrative in confirmation of the doctrine, taught in the preceding chapter, from which it is evident that the science of Brahman is not acquired at once, but that there are different stages, by which a person approaches to a clearer and clearer idea of God, and that the means of arriving at them is the practice of tapas, which denotes either austerity or an elevation of knowledge. The third does not teach anything new, but is only a repetition of what was known before in another form.

We find in the Taittirīya-Upaniṣad the tenets, peculiar to the Vedānta, already in a far advanced state of development; it contains as in a germ the principal elements of this system. The notion of

Brahman, as the supreme spirit and as wholly distinct from the material world, is clearly defined. He is shown as the source of all reality, and in his relation to the world as its creator and preserver. We find here the doctrine of the five elements as the first creation of God, from which gradually all perceptible things are produced, and also the doctrine of the five sheaths, one the foundation of the other, by which the soul is enveloped. There are, however, differences. No distinction is made between subtle and gross elements, nor is it clear, how intellect, mind, the organs of intellect and of action, and the vital airs have been produced from them. We likewise do not understand what relation the five sheaths bear to the five elements and to the soul; for if we consider the succession of the productions, given by the Taittirīya-Upaniṣad, it appears that they are not modifications of some of the elements or of all of them, but only of the earth; again it is nowhere stated, that the sheaths have been created independently of the other productions, and it appears, therefore, to be a legitimate conclusion that they are in some way a modification of the elements.

Dr. Weber, in our opinion, goes too far in asserting (*Ind. Studien*, Vol. II, p. 210) that the first part of the Taittirīya-Upaniṣad is in no connection with the other parts, that the composition of the whole Upaniṣad is merely formal, that many of its notions are fanciful, and that it exhibits little of the true spirit of speculation.

It is true, that the first part is not necessary for the comprehension of the doctrine, yet, according to the view of all the Upaniṣads and of the Vedānta, a preparatory course of study is required, and this it is which is inculcated in the first part, and more systematically than in other Upaniṣads; for instance, the Bṛhadāraṇyaka, where the exposition of the science of Brahman is frequently interrupted by enquiries belonging to a previous investigation. It is true, also, that the exposition is formal; as the sentences are composed after a fanciful form; but their regularity is not greater than of some of the finest Upaniṣads which are written in metre.

There are indeed a number of fanciful notions, especially with regard to the different gods, of whom a formidable system has been given. Still, all the gods introduced (with perhaps the exception of Prajāpati who is a production of speculation), are the popular gods of the Vedas, and that they are brought into a system, is the natural consequence of speculation. All philosophy commences from ideas which existed previous to it, may they be religious ideas, or ideas referring to the mind, or to external nature. Philosophy consists in nothing else but in thinking of them, and it arises from the sole reason, that those ideas are found inconsistent, that they are contradictory in themselves. External things, for instance, as they appear, are considered as existent, and in thinking them we find that they consist of qualities which are only relations to other things and to

ourselves, and can therefore not express what really exists: or something is represented as God, that is, as omniscient, almighty, and so on, and we afterwards find that the same has been endowed with material, or finite attributes which do not agree with the other part of the notion. It is therefore on account of their own hollowness that we are compelled to abandon those notions and search for such as are perfectly consistent with themselves and with those to which they bear a necessary relation.

With reference to religious ideas, two alternatives are possible for philosophy, either to repudiate them altogether as false or inadequate, or to adopt them as a basis for its speculation. The latter is the way of accommodation, but even if this is followed, it must be remembered, that the results of its enquiry will be widely different from the basis from which it commenced. Thus it is with the Upaniṣads; they indeed acknowledge the gods of the Vedas in name, but not in reality; for their whole nature is altered, since from the state of divinity they are degraded to beings of an inferior order, having lost the attributes of infinity and absoluteness.

In this respect the notions of the Taittirīya-Upaniṣad are not more fanciful than those of the other Upaniṣads. They arise from the system of accommodation, which pervades the Upaniṣads and in fact the whole philosophy of the Hindus. To it the greatest number of its defects must be ascribed. To

mark the two principal ones, resulting from it, it deceives the common people by the appearance of an union of opinion with the highest flight of human intellect which does not really exist, and puts, on the other hand, a limit to speculation, and therefore to progress, by giving it an aim which is not its own, and which at the same time it is not to pass.

The Taittirīya-Upaniṣad, however, does not add to the received system; its ideas are those of the other Upaniṣads, only more systematically arranged than it is the case with the majority of them, and although it does not display the same vigour of thought as some other Upaniṣads do, yet, in our opinion, it belongs to the first series, preceding the Vedānta philosophy, which appears to be confirmed by the high opinion in which this Upaniṣad is held by Hindu philosophers.

SIKṢĀ VALLĪ

FIRST ANUVĀKA

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः

May Mittra grant us welfare—Varuṇa grant us welfare—Aryaman grant us welfare—Indra (and) Bṛhaspati grant us welfare—the far-stepping Viṣṇu grant us welfare. Salutation to Brahman—Salutation to thee, O Vāyu (1). Thou art even visibly Brahman (2). I will call thee even the visible Brahman—I will call (thee) just—I will call (thee) true. May he (Brahman) preserve me—preserve the speaker—preserve me—preserve the speaker.

Peace, peace, peace! (3)

(1) According to S'aṅkara, Mittra is the deity, presiding over the function of respiration (Prāṇa) and over the day, Varuṇa over the function of flatulence (Apāna) and over the night, Aryaman over the eye and the sun, Indra over strength, Bṛhaspati over speech and intellect, Viṣṇu over the feet.

(2) This is said merely for the sake of praise.

(3) Peace is said three times to remove the obstacles to knowledge, which may arise with reference to the soul, to the material sphere, and to the superintendence of deities.

SECOND ANUVĀKA

1. शिक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शिक्षाध्यायः ॥

We will explain the S'ikṣā. The letter—the accent—the quantity—the effort—the middle pronunciation

and the continuation, are declared as the contents of the chapter of the Sikṣā.

THIRD ANUVAKA

1. सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः सꣳहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासꣳहिता इत्याचक्षते ॥

May we both (the teacher and disciple) be glorious —may we both have the light of the Veda. Next, then, we will explain the Upaniṣad (the meditation on) of the Saṁhitā (1)—in five topics—*viz.*, as referring to the worlds, to splendours, to knowledge, to offspring, and to the soul. They are called great Saṁhitās.

(1) Saṁhitā means a union either of letters to a word, or of words to a sentence, or of sentences to a more comprehensive composition, as expressive of the mutual connection of any ideas, to which such a Saṁhitā may be referred. It means therefore *also* a collection of hymns, as the Ṛg-Veda, etc., and is here especially meant as a collection of hymns according to each separate school. Such a Saṁhitā is, for instance, the sentence: iṣe-tvā (I divide thee), where the syllable 'I' may represent the earth, 'tvā' the heaven, 'ṣe' the connection of both, and the union of all these elements to one word the air. Mahāsaṁhitā is, where there is a Saṁhitā, and where the things in unity are of such comprehensiveness as the earth, etc.

2. अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ॥ अथाधिज्यौतिषम् ।

अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युता सन्धानम् । इत्यधिज्यौतिषम् ॥

Next, the topic referring to the worlds. The earth is the first syllable (*viz.*, Saṁ, of the word Saṁ-hi-tā), the heavens the last syllable (tā), the ether the union (hi), the wind (Vāyu) the instrument of union—this is the topic referring to the worlds. Next, the topic referring to splendours. Agni (fire) is the first syllable—Āditya (the sun) the last syllable—the waters are the union—the lightning is the instrument of union—this is the topic referring to splendours.

3. अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या: सन्धिः । प्रवचनꣳ सन्धानम् । इत्यधिविद्यम् ॥ अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननꣳ सन्धानम् । इत्यधिप्रजम् ॥

Next, the topic referring to knowledge—the teacher is the first syllable. The disciple the last syllable—knowledge the union—the Veda the instrument of union—this is the topic referring to knowledge. Next, the topic referring to offspring; the mother is the first syllable—the father the last syllable—the offspring the union—the organ of generation the instrument of union—this is the topic referring to offspring.

4. अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ॥ इतीमा महासꣳहिताः । य एवमेता महासꣳहिता व्याख्याता वेद । सन्धीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥

Next, the topic referring to the soul—the lower jaw is the first syllable—the upper jaw is the last syllable—speech is the union—the tongue the instrument of union—this is the topic referring to the soul. These are the great Saṁhitās. Whosoever knows the explanation of these great Saṁhitās, is united with offspring, cattle, the light of the Veda, eatable food, and with heaven.

FOURTH ANUVĀKA (1)

1. यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय । आवहन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा ।

May that Indra (here the supreme god in the form of Om, the holiest word of the Vedas), who has been manifested as the first of the Vedas, comprising the nature of all—being more immortal than the immortal Vedas—strengthen me with understanding. O God, may I be the vessel of immortality (of the knowledge of Brahman, the cause of immortality). May my body be able—my tongue exceedingly sweet. May I hear much with my ears. Thou (*viz.*, Om) art Brahman's sheath enveloped by (common) understanding. Preserve

what (of the knowledge) of Brahman I have heard. *The prosperity* (S'rī) which swiftly brings me clothes, increases my cows and prepares for me always food and drink.

(1) This Anuvāka contains the muttering of the Mantras and the oblations necessary for a person who wishes to acquire understanding and prosperity.

2. ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आ मा यन्तु ब्रह्मचारिणः स्वाहा । [वि मा यन्तु ब्रह्मचारिणः स्वाहा । प्र मा यन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ।]

This prosperity—rich in wool-clad flocks and other cattle, bring to me. Svāhā! (1)—May the Brahmacārins come to me, Svāhā!

(1) Svāhā is the explanation, made before the offering.

3. यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे । नि भगाहं त्वयि मृजे स्वाहा । यथापः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥

Let me be glorious among men, Svāhā! Let me be better than the wealthy, Svāhā! O venerable, let me enter thee (*viz.*, the word Om, the sheath of Brahman), Svāhā. O venerable, do thou enter me, Svāhā. In thee, spreading in thousand branches—O venerable, I shall be purified, Svāhā! As the waters go downwards

—as the months go to the consumer of days (the year) —so let the Brahmacārins, O Creator, approach me from everywhere, Svāhā ! (Thus) art thou a refuge—do thou illuminate me, do thou make me like thy own nature.

FIFTH ANUVAKA (1)

1. भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद्ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ॥

Bhūr, Bhuvar and Suvar, these verily are the three mystical names—The son of Mahācamasa—revealed as the fourth among them—Mahā (the great one)—this is Brahman—it is the soul—the other deities are its members. "Bhūr," verily, is this world, "Bhuvar," the atmosphere—"Suvar," that world. Mahā Āditya (the sun)—for by Āditya increase all worlds.

(1) The meditation with regard to the Saṁhitā has been explained; the Mantras also, required to obtain understanding and prosperity, have been mentioned; now the intermediate meditation on Brahman, represented by the three mystical names, will be set forth.—*S.*

2. भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतीꣳषि महीयन्ते ॥ भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूꣳषि ।

Bhūr is verily Agni (the fire)—Bhuvar the wind—Suvar Āditya—Mahā the moon; for by the moon increase all splendours. Bhūr is the Mantras of the Ṛk—Bhuvar the Mantras of the Sāma—Suvar the Mantras of the Yajur—

3. मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥ भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ॥ ता वा एताश्चतस्रश्चतुर्द्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥

Mahā Brahman; for by Brahman all the Vedas increase. Bhūr verily is the life, by which breath is taken—Bhuvar the life which descends—Suvar the life which equalises—Mahā food; for by food all functions of life are increased. These four are verily fourfold; there are four times four mystical names. Whosoever knows them, knows Brahman; all the gods (as his parts) convey power to him.

SIXTH ANUVĀKA (1)

1. स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि ।

In the ether, abiding within the heart—is placed the Puruṣa (soul) whose nature is knowledge—who is immortal, radiant like gold. [The artery, Suṣumnā by name (the coronal artery) which springs forth from the upper part of the heart, and proceeds] between the two arteries of the palate—and (within the piece of flesh), which like a breast is hanging down,—then, after having made its way through the head and skull—(terminates) where the root of the hair is distributed—this (artery) is the birth-place (the road) of Indra (of Brahman). By (the mystical name of) Bhūr (the sage) gets the same with fire (with the superintending deity of fire)—

(1) In the preceding Anuvāka the deities have been specified as the parts of Brahman, represented by the mystical names; the present describes the ether of the heart, etc., as the place of the perception and meditation of Brahman, and the manner in which the state of the universal soul may be obtained.—S.

2. आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मनआनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥

By (the mystical name of) Bhuvar with the wind—by (the mystical name of) Suvar with Āditya (sun)—by (the mystical name of) Mahā with Brahman;—he obtains his kingdom—he obtains the ruler of the mind (1)

—he becomes the ruler of speech, the ruler of the eye —the ruler of the ear—the ruler of knowledge ;—He then becomes this, *viz.*, Brahman, whose body is the ether—who is the real soul, who sports in life, whose mind is joy—whose peace is abundant, who is immortal. In this manner, O Prācīnayogya, (the name of a disciple), worship (the Brahman as mentioned).

(1) Brahman, who is the ruler of all the senses, since he is the nature of all.

SEVENTH ANUVAKA (1)

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म माꣳसꣳ स्नावाऽस्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदꣳ सर्वम् । पाङ्क्तेनैव पाङ्क्तꣳस्पृणोतीति ॥

The earth, the atmosphere, the heaven, the quarters, the intermediate quarters—(the five-fold) world—fire, wind, the sun, the moon, the stars (the five-fold presiding deities)—the waters, the annual herbs, the regents of the forest (the tree), the ether, the soul—all this is the material sphere. Next the sphere referring to the soul. The vital air which goes forwards, the vital air which goes downwards, the vital air which goes

from the centre, the vital air which goes upwards, the vital air which goes everywhere—the eye, the ear, the mind, speech, touch—the skin, the flesh, the muscles, the bones, the marrow—having thus ascertained, the Ṛṣi (2) said—five-fold indeed is this all (3)—by the five-fold (sphere referring to the soul) a person makes, complete the five-fold (external world).

(1) This Anuvāka describes the meditation on Brahman, represented by the five-fold world, the five presiding deities, and the five-fold sphere, referring to the soul.—S.

(2) Either the Veda, or a Ṛṣi, who knew it perfectly.

(3) *Vide* Bṛhad. Ā. 3rd Brāhma 17th, B. I., Vol. II, Part iii, p. 134, from which it is evident, that the Taittirīya-Upaniṣad belongs to a later time than the Bṛhad. Ā.-U.

EIGHTH ANUVĀKA

ओमिति ब्रह्म। ओमितिद॑ सर्वम्। ओमित्येतदनुकृतिर्ह स्म वा अप्योश्रावयेत्याश्रावयन्ति। ओमिति सामानि गायन्ति। ओ॑ शोमिति शस्त्राणि श॑सन्ति। ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति। ओमिति ब्रह्मा प्रसौति। ओमित्यग्निहोत्रमनुजानाति। ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति॥

Om is Brahman, Om this all—Om is verily assent—(having been addressed by the other priests by) Om, do command, they command.

Om, the hymns of the Sāma sing—Om, Śom, the hymns of praise proclaim. By Om, the Adhvaryu

gives his reply. By Om, the Brahma commands. By Om, he gives his orders for the burnt offering. Om, says the Brāhmaṇa, when he commences to read (the Veda): May I obtain Brahman (the Veda or the supreme soul)—*and* he obtains Brahman.

NINTH ANUVĀKA

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥

Justice, the reading and teaching are to be practised. Truth, the reading and the teaching are to be practised. Penance, the reading and the teaching are to be practised. Subduing (Dama, the subduing of the external senses), the reading and the teaching are to be practised. The (sacred) fires, the reading and the teaching are to be attended to. The burnt offering, the reading and the teaching are to be attended to. The guests, the reading and the teaching are to be attended to. The duties of man, the reading and the teaching

are to be attended to. Sons, the reading and the teaching are to be attended to. Begetting the reading and the teaching are to be attended to. The offspring, the reading and the teaching are to be attended to. The word as to "justice," etc., has declared Satyavachas, (or the truthful) from the family of Rathītara. The word as to "penance" has declared Taponitya (or the ever-penitent) from the family of Purusiṣti. The word as to the reading and teaching has declared Nāka from the family of Mudgalya;--for they (reading and teaching) are austerity, for they are austerity.

TENTH ANUVAKA (1)

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । उर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणꣳ सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥

I am the spirit (mover) of the tree (*viz.*, of the tree of the world which is to be cut down). (My) fame (rises) like the top of the mountain. I am purified in my root, as immortality is glorious in the nourisher (*viz.*, the sun). I am brilliant wealth. I am intelligent. —I am immortal and without decay (or I am sprinkled with immortality). This is the word of knowledge of Tris'anku.

(1) Contains the Mantra to be recited before the daily reading of the Veda for the object of obtaining knowledge.—Ś.

ELEVENTH ANUVĀKA (1)

1. वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ।

Having taught the Veda the teacher (thus) instructs the disciple: Speak the truth. Walk according to thy duties. Let there be no neglect of the (daily) reading (according to the school). Having brought the welcome wealth for the teacher, do not cut off the thread of the offspring. Let there be no neglect of truth. Let there be no neglect of duty. Let there be no neglect of protection (prudence). Let there be no neglect of prosperity (of such actions as increase thy wealth). Let there be no neglect of the reading and of the teaching.

(1) Shows the duties which, in accordance with the injunction of the Veda and the smṛti, must be performed, before the knowledge of Brahman can be imparted.—Ś.

2. मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ।

Let there be no neglect of the duties towards the gods and the forefathers. Let the mother be a god (to thee). Let the father be a god (to thee). Let the teacher be a god (to thee). Let the guest be a god (to thee).—All the works which are unblameable, ought to be performed—not any other. All the praiseworthy doings of us (the teachers) ought to be worshipped (followed) by thee—not any other.

3. ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम । अश्रद्धया देयम् । श्रिया देयम । ह्रिया देयम् । भिया देयम । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ।

Brāhmaṇas who are better than we, it ought to be thy effort to provide with a seat. (What is to be given) is to be given with faith—is not to be given with want of faith—is to be given with prudence—is to be given with shame—is to be given with fear—is to be given with affection. If thou hast any doubt with regard to work, or with regard to conduct—

4. ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत । एतदनुशासनम् । एव-मुपासितव्यम् । एवमुचैतदुपास्यम् ॥

Then, as there (in thy neighbourhood) all the Brāhmaṇas who are of sober judgment—who are meek

and desirous of performing their duties, may they act by themselves or be appointed (by another)—as such Brāhmaṇas act therein—so also act thou therein. Then among those who are blamed—as there all the Brāhmaṇas, who are of sober judgment, who are meek and desirous of performing their duties—may they act by themselves, or be appointed by another—as such Brāhmaṇas act among them—so also act thou among them. This is the rule—this is the advice—this is the meaning (Upaniṣad) of the Vedas—this is the instruction. This should be followed out in such a manner—this verily should be followed out in such a manner.

TWELFTH ANUVAKA

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ।

May Mittra grant us welfare—Varuṇa grant us welfare—Aryaman grant us welfare—Indra (and) Bṛhaspati grant us welfare—the far-stepping Viṣṇu grant us welfare. Salutation to Brahman—Salutation to thee,

O Vāyu. Thou art even visibly Brahman—I will call (thee) just—I will call (thee) true. May he (Brahman) preserve me—preserve the speaker—preserve me—preserve the speaker. Om! peace, peace, peace!

BRAHMĀNANDA VALLĪ (1)

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः

Do protect us both (the teacher and the disciple) at the same time—at the same time support (give food) us both;—may both of us at the same time apply (our) strength (for the acquirement of knowledge);—may our reading be illustrious;—may there be no hatred (amongst us). Peace, peace, peace.

(1) The contents and arrangement of the second Vallī are briefly and precisely stated by Weber, as follows: The eighth chapter is to be divided into four sections, of which the first (anuv. 1—5) treats the degrees of succession in the development of nature, the second (anuv. 6 and 7) the origin of the creation generally, and the third (anuv. 8), especially the ananda, that is to say, the happiness of him who knows the identity of the individual with the universal soul, which has given the whole book the title of Ānanda Vallī. The fourth, lastly

(anuv. 8 and 9) specifices the reward of him who knows all the preceding truths.

FIRST ANUVĀKA

ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ तस्माद्वा एतस्मादात्मन आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः। ओषधीभ्योऽन्नम्। अन्नात् पुरुषः ॥ स वा एष पुरुषोऽन्नरसमयः। तस्येदमेव शिरः। अयं दक्षिणः पक्षः। अयमुत्तरः पक्षः। अयमात्मा। इदं पुच्छं प्रतिष्ठा ॥

तदप्येष श्लोको भवति—

The knower of Brahman obtains the supreme (1) (Brahman). With reference to this (knowledge of Brahman) the following (Ṛk) is remembered: "Whoever knows Brahman, who is existence, knowledge, (and) infinity—as dwelling within the cavity (of the heart, which is intellect) in the infinite ether—enjoys all desires at one and the same time together with the omniscient Brahman." Here follows this memorial verse: From that soul (Brahman) verily sprang forth the ether—from the ether the air—from the air fire—from fire the waters—from the waters the earth—from the earth the annual herbs—from the annual

herbs food—from food seed—from seed man;—for man is verily the essence of food. Here (with reference to the meaning, *viz.*, that man is the essence of food) follows this memorial verse: "This (head here which I point out) even is his (2) head—this is the right arm—this the left arm—this his body—this his tail (the part of the body stretching from the navel downwards), his foundation."

(1) Param, Śaṅkara explains niratiśayam, beyond which there is no more, which is absolute; and this is Brahman, which is also clear by a passage of the Kaṭhaka, where it is said. "Whoever knows Brahman, becomes even Brahman."

(2) "His," the head of the soul, which is the essence of food.

SECOND ANUVAKA

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीँ श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नँ हि भूतानां ज्येष्ठम् । तस्मात्सर्वौपधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नँ हि भूतानां ज्येष्ठम् । तस्मात्सर्वौपधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यते इति ॥ तस्माद्वा एतस्मादन्नर-समयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैप पूर्णः । स वा एप पुरुपविध एव । तस्य पुरुपविधताम् । अन्वयं पुरुप-विधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान

उत्तरः पक्षः। आकाश आत्मा। पृथिवी पुच्छं प्रतिष्ठा ॥
तदप्येष श्लोको भवति—

Here follows this memorial verse:

All the creatures which dwell on earth—spring verily forth from food. Again they live even by food—again, at last (at the time of death) they return to the same—for food is the oldest of all beings;—hence it is called the healing herb (Auṣa-dha, because it subdues the heat, Auṣā of the body) of all (creatures).

All those who worship food as Brahman—obtain all food whatever; for food is the oldest of all creatures: therefore it is called the healing herb of all. From food spring forth all beings;—when born they grow by food. It is eaten (adyate) by all creatures and it eats (atti) the creatures;—therefore it is called food (annam). Different from that (soul) which is like the essence of food—is an (other) inner soul, which consists of vital air (Prāṇa). The :former (the soul consisting of the essence of food) is filled by this. This (Prāṇa) even resembles the shape of man—according to the shape of man borne by the former (the individual, consisting of the essence of food)—(is made also) this shape of man. His head is even the vital air which goes forwards (respiration)—his right arm the vital air which equalises—his left arm the vital air which goes downwards; the ether (1) the body—the earth (2) the tail, the foundation.

(1) The ether, means the equalising air (Samāna), and it is called the soul because it has a greater part of the vital function and because it is in the midst of the body.

(2) The earth, here the vital air which goes upwards and it is called earth because it is the support of the vital airs.

THIRD ANUVĀKA

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति ॥ तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति—

After breath breathe the gods,—men and animals;—for breath is the life of all the creatures. Therefore it is called the life of all. All those who worship breath as Brahman—attain the last limit of life (*viz.*, 100 years)—for breath is the life of creatures; therefore it is called the life of all. This (life) even is the embodied soul—of the former (nutritious sheath). Different from that (soul) which consists of vital air—is an (other) inner soul, which consists of mind. By this the former is filled. It resembles the shape of man—according to the shape of man, borne by the former.

His head is even the Yajus—the Ṛk his right arm—the Sāma his left arm—the instruction (*viz.*, the Brāhmaṇa, in which instruction is given) is the body—and the Atharvans and Aṅgiras (1) his tail, his foundation.

(1) This is, according to Dr. Weber, the oldest name for the Atharva-Veda, I, S, Vol. I, p. 291.

FOURTH ANUVAKA

यतो वाचो निवर्त्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ॥ तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा ॥

तदप्येष श्लोको भवति—

Here follows this memorial verse:

A person who knows the bliss of Brahman—from which words together with the mind return—without comprehending it, is never afraid. This mind even is the embodied soul of the former. Different from that (soul) which consists of mind—is an (other) inner soul which consists of knowledge. By this the former is

filled. It resembles the shape of man—according to the shape of man, borne by the former. His head is even faith—justice his right side—truth his left side—concentration (Yoga) his body—the great one (intellect) his tail, his foundation.

FIFTH ANUVAKA

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च। विज्ञानं देवाः सर्वे। ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद। तस्माच्चेन्न प्रमाद्यति। शरीरे पाप्मनो हित्वा। सर्वान् कामान् समश्नुत इति॥ तस्यैष एव शारीर आत्मा। यः पूर्वस्य॥ तस्माद्वा एतस्माद्विज्ञानमयात्। अन्योऽन्तर आत्मानन्दमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्रियमेव शिरः। मोदो दक्षिणः पक्षः। प्रमोद उत्तरः पक्षः। आनन्द आत्मा। ब्रह्म पुच्छं प्रतिष्ठा॥

तदप्येष श्लोको भवति—

Here follows this memorial verse:

Knowledge arranges sacrifice—and it arranges also works. All the gods worship as the oldest the Brahman, which is knowledge. A person who knows knowledge as Brahman—and does not swerve from it—enjoys all desires—after he has abandoned all the sins innate to the body (or, after he has abandoned all sins in his body, that is to say, during his life). This even is (soul) which is the embodied soul of the former (mind). Different

from that knowledge—is an (other) inner soul which consists of bliss. By this the former is filled. It resembles the shape of man—according to the shape of man, borne by the former. His head is what is pleasant—joy his right arm—rejoicing his left arm—bliss his body—Brahman his tail, his foundation.

SIXTH ANUVAKA

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥ तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता ३ उ ॥ सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इद९ सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्चत्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किं च । तत्सत्यमित्याचक्षते ॥

तदप्येष श्लोको भवति—

Here follows this memorial verse :

If a person knows Brahman as not existing—he becomes, as it were, himself non-existing ;—if a person knows Brahman as existing—then (the knowers of Brahman) know, that he (himself) exists. This (infinite Brahman) is the embodied soul of the former. (Because this is so) therefore there are here the following

questions (1) (of the disciple with reference to what has been said by the teacher): Does the ignorant, when departing from this life—go to that world (of the supreme Brahman) (or does he not go there)? Does the wise (knower of Brahman), when departing from this life, obtain that world, (or does he not obtain it)?

He (the supreme soul), desired:—Let me become many, let me be born. He performed austerity—(Tapas means here, according to Śaṅkara, knowledge, and the sense would be: he reflected on the form of the world to be created). Having performed austerity—he created—all this whatsoever (2). Having created it—he even entered it. When he had entered it—he was endowed with form and void of form—defined and not defined—a foundation, and without foundation—endowed with knowledge and void of knowledge—true and not true (*viz.*, only comparatively not true)—all this whatsoever was true (absolutely). (Because all this was in this manner true, Brahman) therefore it is called true.

(1) In the text the plural is used, by which more than two questions are implied; yet only two questions are actually given. Weber, therefore, thinks that part of the text has been lost. Śaṅkara asserts that there are in form only two questions, but in reality four (as marked in the text,) such of the two questions containing an alternative, and tries thereby to vindicate the use of the plural.

(2) *Vide* B. Ā. B. I, Vol. II, p. 52, where the following passage is precisely the same: idam sarvam asṛjata yad idam kinca.

SEVENTH ANUVAKA

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानꣳ स्वयमकुरुत । तस्मात्तत् सुकृतमुच्यत इति ॥ यद्वै तत् सुकृतम् । रसो वै सः । रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ॥

तदप्येष श्लोको भवति—

Here follows this memorial verse:

This was before (the creation of the world) not existing (the contrary of all the manifested differences of name and form, which are thought to be the unchangeable Brahman). Hence verily was produced that which exists (what is thought to exist, all the differences of name and form). This (unchangeable Brahman) created himself; therefore, it is called self-created (1) (or holy). Because it is holy (Sukṛta)—(therefore) it is verily (like) taste;—for any one obtaining taste, becomes delighted. If that bliss (like Brahman) were not present in the ether (of the heart)—who then could live, who could breathe?—for it is he (the supreme spirit) that fills with bliss. When he (the sage) gains his fearless stand in him, who is invisible (unchangeable) incorporal (anātmya), undefinable and unsupportable—then indeed does he obtain liberty from all fear.

When the other (the ignorant) makes even a small hole in him (considers him by any kind of difference)—then fear is produced for him. The (Brahman) is ever a fear for him who (thus) knows, and who does not believe (in the true nature of Brahman).

(1) *Vide* Aiter-U., 1st Adh., 2nd Kh. 3, B. I., Vol. VII, p. 886, where another derivation of Sukṛta is given.

EIGHTH ANUVAKA

भीषाऽस्माद्वातः पवते। भीषोदेति सूर्यः। भीषास्मादग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति॥ सैषानन्दस्य मीमा१सा भवति। युवा स्यात् साधुयुवाऽध्यायकः। आशिष्ठो दृढिष्ठो बलिष्ठः। तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्। स एको मानुष आनन्दः॥ ते ये शतं मानुषा आनन्दाः। स एको मनुष्यगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतं मनुष्यगन्धर्वाणामानन्दाः। स एको देवगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतं देवगन्धर्वाणामानन्दाः। स एकः पितॄणां चिरलोकलोकानामानन्दः। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः। स एक आजानजानां देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतमाजानजानां देवानामानन्दाः। स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपियन्ति। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतं कर्मदेवानां देवानामानन्दाः। स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य॥ ते ये शतं देवानामानन्दाः। स

एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ते ये शत-मिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाका-महतस्य ॥ ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ स यश्चायं पुरुषे । स एकः । यश्चासावादित्ये । स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुप-संक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति ॥

तदप्येष श्लोको भवति—

Here follows this memorial verse:

Through fear of him blows the wind—through fear rises the sun—through fear of him speed Agni and Indra—and death as the fifth (1): Here follows this consideration of bliss (which is Brahman). Let there be a youth of gentle mind, who has read the Vedas—who is well disciplined, is very firm and very strong—let for him the whole world be full of wealth—this (bliss which he enjoys) is one joy of man. This joy of man, taken a hundredfold—is one joy of men who have obtained the state of Gandharvas, and also of the Veda-student (a person versed in the Vedas) who is free from desires. This joy of men, who have obtained the state of Gandharvas, taken a hundredfold—is one joy of divine Gandharvas—and of the Veda-student who is free from desires. This joy of divine Gandharvas, taken a hundredfold—is one joy of the forefathers whose world

continues long—and of the Veda-student who is free from desires. This joy of the forefathers whose world continues long, taken a hundredfold, is one joy of the gods, who are born in the heavens of gods (by the power of their works in accordance with the Vedas) and of the Veda-student who is free from desires. This joy of the gods, who are born in the heaven of the gods, taken a hundredfold, is one joy of the gods of work who by (Vedic) work obtain divinity—and of the Veda-student who is free from desires. This joy of the gods of work, taken a hundredfold—is one bliss of the gods—and of the Veda-student who is free from desires.—This bliss of the gods, taken a hundredfold—is one bliss of Indra—and of the Veda-student who is free from desires. This bliss of Indra taken a hundredfold—is one bliss of Bṛhaspati—and of the Veda-student who is free from desires. This bliss of Bṛhaspati, taken a hundred-fold—is one bliss of Prajāpati—and of the Veda-student who is free from desires. This bliss of Prajāpati, taken a hundred-fold—is one bliss of Brahman—and of the Brahmacārin who is free from desires. He (the supreme Brahman) who is in the Puruṣa (the image in the eye)—and who is in the sun, (Āditya)—is one and the same. Whosoever thus knows—after having abandoned (the desires of) this world, approaches (fully understands) that soul, which consists of food—approaches that soul, which consists of life—approaches that soul, which consists of mind—approaches that soul, which consists of knowledge—approaches that soul, which consists of bliss.

(1) *Vide* Kāṭh., II, (vi) 3, B. I., Vol. VII, p. 146, where the same passage occurs, an alteration being made in only a few words.

NINTH ANUVĀKA

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतꣳह वाव न तपति । किमहꣳ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानꣳ स्पृणुते । उभे ह्येवैष एते आत्मानꣳ स्पृणुते । य एवं वेद । इत्युपनिषत् ॥

Knowing the bliss of Brahman—from which all words return—together with the mind without having comprehended it—a person is not afraid of any thing whatever. Him verily does not afflict (the thought): Why have I omitted what is good ;—why have I committed sin. A person who thus knows, considers them both as the soul; for he who thus knows, considers them both as the soul. This is the Upaniṣad (science of Brahman).

BHṚGU VALLĪ

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Hari, Om! Do protect us both at the same time—at the same time support us both—may both of us at the same time apply (our) strength—may our reading be illustrious—may there be no hatred (amongst us).—Om! peace, peace, peace!

FIRST ANUVAKA

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।
तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ।
तꣳहोवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि
जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

Bhṛgu, the son of Varuṇa, approached his father Varuṇa—" Teach me, O venerable, what is Brahman." To him he declared these: Food, life, eye, ear, mind (and) speech. (Again) he said to him: From whom (all) these beings are born—by whom when born, they live—whom they approach, (whom) they enter—him do thou desire to know;—he is Brahman. He performed austerity. Having performed austerity—

SECOND ANUVAKA

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तꣳ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा।

He knew: food is Brahman; for, from food even verily are born these beings--by food, when born, they live;—food they approach, (food) they enter. Having known this, he again approached his father Varuṇa—saying: "Teach me, O venerable, what is Brahman." He said to him: By austerity do desire to know Brahman;—austerity is Brahman. He performed austerity. Having performed austerity—

THIRD ANUVAKA

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते। प्राणेन जातानि जीवन्ति। प्राणं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तꣳ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥

He knew: Brahman is life: for, from life even are verily born these beings—by life, when born, they live;—life they approach, (life) they enter.—Having known this, he again approached his father Varuṇa "Teach me, O venerable, what is Brahman." He said to him: By austerity do desire to know Brahman; austerity is

Brahman. He performed austerity. Having performed austerity—

FOURTH ANUVĀKA

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

He knew: Mind is Brahman; for, from mind even are verily born these beings—by mind, when born, they live;—mind they approach, (mind) they enter. Having known this, he again approached his father Varuṇa—"Teach me, O venerable, what is Brahman." He said to him: By austerity do desire to know Brahman;—austerity is Brahman. He performed austerity. Having performed austerity—

FIFTH ANUVĀKA

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।

तꣳहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

He knew: knowledge is Brahman; for, from knowledge even are verily born these beings: by knowledge, when born, they live; knowledge they approach, (they) enter. Having known this, he again approached his father Varuṇa. "Teach me, O venerable, what is Brahman." He said to him: By austerity do desire to know Brahman—austerity is Brahman. He performed austerity. Having performed austerity.—

SIXTH ANUVAKA

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

He knew: bliss is Brahman; for, from bliss even are verily born these beings;—by bliss, when born, they live: bliss they approach, (bliss) they enter. This is the science of Bhṛgu and Varuṇa, founded on the highest ether (the ether of the heart). He who knows this, is founded (on the supreme Brahman):—he becomes rich in food, and a consumer of food, he

becomes great—by offspring, cattle, and the splendour of (his knowledge of) Brahman ;—he becomes great, in renown.

SEVENTH ANUVĀKA

अन्नं न निन्द्यात्। तद्व्रतम्। प्राणो वा अन्नम्। शरीरमन्नादम्। प्राणे शरीरं प्रतिष्ठितं। शरीरे प्राणः प्रतिष्ठितः। तदेतदन्नमन्ने प्रतिष्ठितं। स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या।

Let (the knower of Brahman) not revile food; (for) it is his observance (as the cause of his obtaining Brahman). Life verily is food. The body is the consumer of food ;—the body is founded upon life ;—life is founded upon the body. Food is founded upon food. Whoever knows this food, as founded upon food, gets founded ;—he becomes rich in food, and a consumer of food ;—he becomes great by offspring, cattle, and the splendour of (his knowledge of Brahman) ;—he becomes great in renown.

EIGHTH ANUVĀKA

अन्नं न परिचक्षीत। तद्व्रतम्। आपो वा अन्नम्। ज्योतिरन्नादम्। अप्सु ज्योतिः प्रतिष्ठितम्। ज्योतिष्यापः प्रतिष्ठिताः। तदेतदन्नमन्ने

प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

Do not abandon food; (for) it is his observance. The waters verily are food. Light is the consumer of food;—light is founded upon the waters—the waters are founded upon light. Whoever knows this food, as founded upon food, gets founded—he becomes rich in food, and a consumer of food;—he becomes great—by offspring, cattle, and the splendour of (the knowledge of) Brahman;—he becomes great in renown.

NINTH ANUVĀKA

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

Do multiply food—this is (his) observance. The earth verily is food;—the ether is the consumer of food;—the ether is founded on the earth;—the earth is founded on the ether;—this food is founded on food. He, who knows, that this food is founded on food, is founded;—he becomes rich in food and a consumer of food; he becomes great—by offspring, cattle and the splendour

of (the knowledge of) Brahman :—he becomes great in renown.

TENTH ANUVAKA

1. न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नꣳ राद्धम् । मुखतोऽस्मा अन्नꣳ राध्यते । एतद्वै मध्यतोऽन्नꣳ राद्धम् । मध्यतोऽस्मा अन्नꣳ राध्यते । एतद्वा अन्ततोऽन्नꣳ राद्धम् । अन्ततोऽस्मा अन्नꣳ राध्यते ।

Do not deny to any to abide. This is (his) observance. Therefore let a person acquire by any means abundance of food. They (the householders) address him (the stranger who comes to their house) with the words: "The food is ready." If this food is given with much honour (or from the first age),—food is given to him (the giver) with much honour (or from the first age of his next birth). If this food is given with common honour (or from his middle age)—food is given to him with common honour (or from the middle age). If this food is given with want of honour (or from the last age),—food is given to him with want of honour.

2. य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ।

He who thus knows (will obtain the reward which is mentioned.) As preserver (of what is acquired) abides (Brahman) in speech: as acquirer and preserver in the vital air that goes forwards and in the vital air that goes downwards—as action in the hands—as going in the feet—as liberation in the anus. These are the meditations (devotional thoughts) among men. Again the meditations with regard to the gods. As satisfaction is (Brahman) in rain, as power in lightning.

3. यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति ।

As renown in cattle—as light in the stars—as offspring as cause of immortality and joy in the organs of generation—as all in the ether. A person who worships him under the thought: He is the foundation—becomes founded. A person who worships him under the thought: He is great—becomes great. A person who worships him under the thought: He is mind—becomes mindful.

4. तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।

A person who worships him under the thought: He is subduing—gets subdued his desires. A person who

worships him under the thought: He is Brahman—becomes possessed of Brahman. To a person who worships him under the thought: He is Brahman's place of destruction (1), perish the enemies who rival with him, perish also the unfriendly sons of his brother. He (the supreme Brahman) who is in the Puruṣa (the image in the eye)—and who is in the sun—is one and the same.

(1) This is, according to Saṅkara, Vāyu, the air, or the ether, in which the five deities, *viz.*, lightning, rain, the moon, the sun and fire perish.

5. स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य ।
एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य ।
एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य ।
इमाँल्लोकान् कामान्नी कामरूप्यनुसंचरन् । एतत् साम गायन्नास्ते ।
हा ३ वु हा ३ वु हा ३ वु ।

Whosoever thus knows—after having abandoned (the desires of) this world—approaches (fully understands) that soul which consists of food—approaches that soul which consists of life—approaches that soul which consists of mind—approaches that soul which consists of knowledge—approaches that soul which consists of bliss—(and) as an enjoyer of food and assumer of shapes after his will—considering these worlds (by the idea of the soul), sings this song of universal unity (Sama): O wonder, O wonder, O wonder—

6. अहमन्नमहमन्नमहमन्नम् । अहमन्नादो ३ ऽहमन्नादो ३ ऽहमन्नादः ।
अह९ श्लोककृदह९ श्लोककृदह९ श्लोककृत् । अहमस्मि प्रथमजा

ऋता३स्य । पूर्वं देवेभ्योऽमृतस्य ना३भायि । यो मा ददाति स इदेव मा३वाः । अहमन्नमन्नमदन्तमा३द्मि । अहं विश्वं भुवनमभ्यभवा३म् । सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ।

I am food, I am food, I am food;—I am the consumer of food, I am the consumer of food, I am the consumer of food;—I am the maker of (their) unity, I am the maker of (their) unity—I am the maker of their unity. I am the first born of the true (world). Before the gods (I was) the midst of immortality. Whoever gives me, preserves me even thus. (If again another does not give me) I, food, consume him, the consumer of food. I am brilliant like the sun. Whoever thus knows (obtains the supreme Brahman). This is the Upaniṣad.

ऐतरेयोपनिषत्

THE AITAREYA-UPANIṢAD

OF THE

ṚG-VEDA

INTRODUCTION

THE Aitareya-Upaniṣad is taken from the second Araṇyaka of the Aitareya Brāhmaṇa of the Ṛg-Veda, where it constitutes the 4th to 6th chapters. As an Upaniṣad, it is divided into three chapters, the first containing three sections, the second and the last one section each.

The first chapter describes the creation of the universe by God, or the Almighty, Omniscient, etc., supermundane being, *viz.*, the creation of the worlds, of the soul of the mundane egg (Virāṭ, Prajāpati), of the gods as his parts, of man as the microcosm of the universe, and of food for the preservation of the world. The individual soul penetrates man, where it abides in three places or states, *viz.*, the states of awaking, dream and sound sleep. Reflecting, however, on the universe and its relation to it, the individual soul finds no other reality but the supreme spirit, who is the same with itself (the individual soul).

The second chapter gives a description of the three births of man, and enjoins thereby the necessity of liberating one's self from all desires for the obtainment of true knowledge. The first birth is the condition of man in the shape of a seed, of a fœtus; the second

birth his condition when he is born; and the third his state, when departing from this world to be born again in a new body. The consequence of ignorance about the worldly state of the soul is, that it is proceeding from one birth to another, while a knowledge of the same liberates from transmigration, as is illustrated by the example of Vāmadeva.

The third and last chapter explains the nature of true knowledge and of the soul. The soul is not the instruments of perception (as the eye, ear, etc.), it is not the mind; it is merely knowledge, and the several acts of knowledge are modifications, to be comprehended by knowledge alone. The soul, as knowledge, is the foundation of the whole world; it is Brahmā the creator, it is the creation, the gods, the elements and all the beings that are produced from them.

This alone is true knowledge, that the individual and universal soul are the same, and thereby the liberation from the world and immortality in Brahman are obtained.

The Aitareya-Upaniṣad shows about the same degree of development in philosophical thinking as the Taittirīya-Upaniṣad, which it greatly resembles in the number and nature of its ideas, and in the exposition of them. Both start equally from the notion of the supreme being, beside whom there is nothing else; both describe the creation of the material world, from its commencement to the entrance of the soul, in very similar language; and both teach that liberation

proceeds from the knowledge of the supreme soul as distinct from the world. The Aitareya-Upaniṣad, however, is more compendious and more distinct in its notions. The sketch of the material creation in the third chapter, S. 3, is almost the same as that given in the system of the Vedānta, from its commencement down to its division of the fourfold bodies, and in its enumeration of the modifications of knowledge it gives evidence of a close observation of the mind and of a not inconsiderable progress in abstract thinking.

वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ।
वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः । अनेनाधीतेना-
होरात्रान्संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु । अवतु मामवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om! My speech accordeth with my mind; with speech my mind accords. O thou self-shining one, shine forth for me! May ye, (O speech and mind) bring of the lore to me! What I (shall) learn, (O) do not thou, (self-shining one) forsake! (My) days and nights do I together join with study of these truths. (Thee) righteousness I'll call; I'll call (thee) truth. May That

protect me; That protect, protect the teacher; me protect, teacher protect, the teacher!

Om! Peace, Peace, Peace! Hariḥ Om!

FIRST CHAPTER

FIRST SECTION

1. आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत्। स ईक्षत लोकान्नु सृजा इति ॥

SALUTATION to the Supreme Soul! Hariḥ, Om!

This (world) verily was before (the creation of the world) soul alone, and nothing else (1) whatsoever active (or non-active). He reflected: "Let me create the worlds."

(1) *Vide.* B. Ā., B. I., Vol. I, p. 26—na iveha kincanāgra āsīt, I. c. p. 168, ātma vā idam eka evāgra āsīt.

2. स इमाँल्लोकानसृजताम्भो मरीचीर्मरमापः। अदोऽम्भः परेण दिवं द्यौः प्रतिष्ठा। अन्तरिक्षं मरीचयः। पृथिवी मरः। या अधस्तात्ता आपः ॥

He created these worlds, *viz.*, the sphere of water, the sphere of the sunbeams, the sphere of death, (1) and the sphere of the waters. The sphere of water lies above the heavens; the heavens are its resting place (2); the sphere of the sunbeams the atmosphere; the earth

the world of death; the worlds which are beneath it are the sphere of the waters.

(1) Ambhs, according to Ānaṅda, Maha and the other worlds above the heavens, where at the commencement of the creation the waters were placed.

(2) The sphere of death, the place where the inhabitants die.

3. स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥

He reflected: These worlds indeed (are created). Let me create the protectors of worlds. Taking out from the waters a being of human shape, he formed him. He heated him (by the heat of his meditation).

4. तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं मुखाद्वाग्वाचोऽग्निः। नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुः । अक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः । कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशः । त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयः । हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः । नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः । शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥

When he was thus heated the mouth burst out, as the egg (of a bird)—from the mouth speech—from speech fire (Agni, the presiding deity of speech). The nostrils burst out—from the nostrils breath—from breath the wind (Vāyu, the presiding deity of breath). The eyes burst out—from the eyes sight—from the sight the sun

(Āditya, the presiding deity of the eye). The ears burst out—from the ears hearing—from hearing the quarters (the presiding deities of the ear). The skin burst out—from the skin the hairs—from the hairs the annual herbs and the regents of the forest the trees (the presiding deities of the hairs of the body). The heart burst out—from the heart the mind—from the mind the moon (the presiding deity of the mind). The navel burst out—from the navel the vital air which goes downwards—from this death (the presiding deity of the descending vital air). The organ of generation burst out—from the organ of generation seed, from seed the waters (the presiding deities of the seed).

SECOND SECTION

1. ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतंस्तमशनायापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥

When created, those gods fell into this great ocean (1). Him (the first male, the cause of the different places, organs and presiding deities) he (the supreme soul) had attacked by hunger and thirst. They (as his parts, assailed by hunger and thirst), spoke to him (the first male, the creator): " Do prepare for us a sphere of rest, wherein abiding we may eat food."

(1) Of the world, the last cause of which is ignorance; on this account, the world of the gods does not give absolute liberation—S.

2. ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥

He brought the cow to them (after having taken it out of the waters and formed it, as before). They said: "This is verily not sufficient for us." He brought the horse to them. They said: "This is verily not sufficient for us."

3. ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति । पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥

He brought to them man. They said: "Well done in truth"; therefore man alone is well formed. He said to them: "Enter him each according to his sphere."

4. अग्निर्वाग्भूत्वा मुखं प्राविशत् । वायुः प्राणो भूत्वा नासिके प्राविशत् । आदित्यश्चक्षुर्भूत्वाक्षिणी प्राविशत् । दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन् । ओषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् । चन्द्रमा मनो भूत्वा हृदयं प्राविशत् । मृत्युरपानो भूत्वा नाभिं प्राविशत् । आपो रेतो भूत्वा शिश्नं प्राविशन् ॥

Fire, becoming speech, entered the mouth; wind, becoming breath, entered the nostrils; the sun, becoming sight, entered the eyes; the quarters, becoming hearing, entered the ears; the annual herbs and regents of the forest, becoming hairs, entered the skin; the moon, becoming mind, entered the heart; death,

becoming the vital air, which goes downwards, entered the navel; the water becoming seed, entered the organ of generation.

5. तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥

Hunger and thirst spoke to him: "Do thou prepare for us (places)." He said to them: "I will give you a share in those deities, I will make you partakers with them." Therefore, to whatever deity clarified butter is offered, hunger and thirst are partakers with him.

THIRD SECTION

1. स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥

He reflected: "Those worlds and protectors of the worlds (have been created). Let me (now) create food for them."

2. सोऽपोऽभ्यतपत् ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै स मूर्तिरजायतान्नं वै तत् ॥

He heated the waters (with the heat of his reflection). From them, when heated, a being of organised form sprung forth. The form which sprung forth, is verily food.

3. तदेनदभिसृष्टं पराङत्यजिघांसत् तद्वाचाजिघृक्षत्तान्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥

When created, it cried (by fear) and tried to flee. He (the first born male) desired to seize it by speech, had he seized it by speech (all) would be satisfied by pronouncing food.

4. तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुम् । स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥

He desired to seize it by breath; he could not seize it by breathing. Had he taken it by breathing, all would be satisfied by smelling food.

5. तच्चक्षुषाजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यद्धैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥

He desired to seize it by the eye; he could not seize it by the eye. Had he seized it by the eye, (all) would be satisfied by seeing food.

6. तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥

He desired to seize it by the ear; he could not seize it by the ear. Had he seized it by the ear, (all) would be satisfied by hearing food.

7. तत्त्वचाजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुम् । स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥

He desired to seize it by touch, he could not seize it by touch. Had he seized it by touch, (all) would be satisfied by touching food.

8. तन्मनसाजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुम्। स यद्धैनन्मनसाग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥

He desired to seize it by the mind, he could not seize it by the mind. Had he seized it by the mind (all) would be satisfied by thinking on food.

9. तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम्। स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥

He desired to seize it by the organ of generation; he could not seize it by the organ of generation. Had he seized it by the organ of generation, (all) would be satisfied by emission.

10. तदपानेनाजिघृक्षत् तदावयत्। सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥

He desired to seize it by the vital air which goes downwards; he seized it. This is then the taker of food; it is the vital air which has been mentioned, that is the consumer of food.

11. स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति। स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥

He reflected: "How could this (body) exist without me (its ruler)?" He reflected: "How (by what road) shall I penetrate it (the body)?" He reflected: "If I were pronounced by speech—if (without me) breath would breathe—if the eye would see—if the ear would hear—if the skin would touch—if the mind would think—if the vital air that descends, would carry downwards—if the organ of generation would emit—then who am I?"

12. स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत। सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम्। तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथ इति ॥

Making an opening, where the hairs (of the head) divide, he penetrated by that door. This is called the door of division. This is the door of rejoicing (because it is the road to the Supreme Brahman). It (the individual soul, having entered the body) has three dwelling places (1), three states resembling dream (2). This is a dwelling place (the right eye)—this a dwelling place (the internal mind)—this a dwelling place (the ether of the heart).

(1) *Viz.*, the right eye is the place of the senses at the time of awaking, the internal mind at the time of dreaming, and the ether of the heart at the time of sound sleep. According to another explanation, those three places are the body of the father, the place of the embryo in the body of the mother, and his own body.

(2) *Viz.*, the state of awaking, the state of dream, or the state of sound sleep. They are called dreamlike states,

because in neither of them the soul appears in its true nature.

13. स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती ३ ॥

He (the individual soul), when born, reflected with reference to the elements. How could he desire to declare any other thing different from him? (That is to say, he found nothing else but the reality of the soul). He beheld this Brahman, who dwells in the body (Puruṣa, in accordance with the derivation "Puri S'ayānam") who pervades everywhere, (and thought) "I have seen" this (Brahman like me in nature).

14. तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥

Therefore the name (of the Supreme Soul) is Idandra, (because it sees this, idam pas'yati) for Idandra is indeed his name. (The knowers of Brahman) call him with a name which cannot be recognised (in its true meaning) "Indra," although his name is Idandra; for the gods do not like to be recognised, as it were; for the gods do not like to be recognised, as it were.

SECOND CHAPTER

FOURTH SECTION

1. पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत् सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं बिभर्ति । तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥

That (individual soul) exists at first as a fœtus (in the form of seed) in man. This is the seed which is the essence (of the body) produced from all parts. He bears this self (ātma, the fœtus in the form of seed) even in his (own) self (body, ātma). When it (the seed) touches the woman, then he (the father) produces it. This is the first birth of him (of the individual soul in the form of seed).

2. तत् स्त्रियां आत्मभूयं गच्छति यथा स्वमङ्गं तथा तस्मादेनां न हिनस्ति सास्यैतमात्मानमत्र गतं भावयति ॥

It gets the same nature with the woman, in the same manner as her own members; therefore it (the fœtus) does not injure her; she (again) nourishes the self of him (her husband) which has entered there (into the womb).

3. सा भावयित्री भावयितव्या भवति तं स्त्री गर्भं बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या। एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥

She who nourishes is to be nourished (by her husband). The woman bears the fœtus. He (the father) nourishes the son even before and after the birth. By nourishing the son before and after the birth, he nourishes even his own self for the sake of the continuation of these worlds; for thus continue these worlds. This is his second birth.

4. सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥

This self of him (the son, being the self of the father) is made to take his place for sacred works. Then (after having made over his duties to the son) his (the son's) other self (the father) having accomplished his duties (his duties to the Ṛṣis, gods and forefathers) leaves this world at a high age, and having left it, he is born again. This is his third birth.

5. तदुक्तमृषिणा—गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयम् ॥ इति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥

Thus it is said by the Ṛṣi; "Within the womb, I know well all the births of those gods; hundreds of bodies, *strong* as iron, kept me; looking downwards, like a falcon, I shall be gone in an instant," thus said Vāmadeva (1), while dwelling in the womb.

(1) Vāmadeva, *Vide*. B.A., I, 4, 10, B. I. Vol. II, pt. 3, p. 111.

6. स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥

Thus knowing he (Vāmadeva) after the destruction of this body, being elevated (from this world) *and* having obtained all desires in the place of heaven, became immortal, became immortal.

THIRD CHAPTER

FIFTH SECTION

1. कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा रूपं पश्यति येन वा शब्दं शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥

Of what nature *is the soul which* we worship by the words "this soul"? and which of the two (1) is the soul? (Are the instruments, by which objects are perceived, the soul, or the perceiver? No, not the instruments.) Is it that by which it (the soul) sees form, by which it hears sound, by which it apprehends smells, by which it expresses speech, by which it distinguishes what is of good and what is not of good taste?

(1) *Viz.*, two souls, the universal and individual, have been said to enter the body ; now, it is the question, which of them should be worshipped ?

2. यदेतत् हृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव ।

The heart and the mind (here, according to Saṅkara, one and the same, the internal organ, which is divided into the different senses, and in which the supreme Brahman is manifested) knowledge about one's self (consciousness), knowledge about one's power (pride of dominion, Ajñyānam), science (the knowledge of the 64 sciences, Vijñyānam), knowledge about expedients (the knowledge of what is practicable at this or another time, Prajñyānam), understanding (of instruction, medhā) perception (dṛṣti), endurance (of pain), thinking (Mati), independence of mind (Manīṣā), sensibility (of pain, jūti), recollection (smṛti), determination (the power to determine any object by general notions), perseverance (kṛatu), the effort of life (asu), desire, submission (to women), all these (and other modifications) are names of knowledge (as an attribute of the soul in its modification as life, of the inferior Brahman, not attributes of the Supreme Brahman, which is of no form whatsoever).

3. बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं । सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥

This (soul, which is like knowledge) is Brahman (the inferior Brahman), this is Indra (the king of the gods), this Prajāpati (the first-born male), this all gods (parts of Prajāpati) and the five great elements, *viz.*, the earth; the wind, the ether, the water, and the light, this all those (beings) that are mixed from the smaller portions (of the former) the causes of the one kind and the causes of the other kind (moveable and immoveable), *viz.*, what is born from eggs, what is born from the womb, what is born from the heat, what is born from sprouts, horses, cows, men, elephants; whatsoever has life, *viz.*, what moves on foot, what moves by wing, and all that is immoveable. All this is brought to existence by knowledge Prajñyānetram (1), is founded on knowledge; the world is brought into existence by knowledge; knowledge (itself) is the foundation, Brahman is knowledge.

(1) Prajñyānetram, according to S'aṅkara, is either derived from "nīyate, sattām prāpyate aneneti netram," by which it is brought into existence, or "Prajñyānetram," yasya tadidam prajñyānetram, "whose eye is knowledge, is called Prajñyānetram, and, according to the latter explanation, the passage should be translated—All this is (Brahman) whose eye is knowledge".

4. स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्कामानाप्त्वामृतः समभवत् समभवत् ॥

He (1), having by that knowledge departed from this world, *and* in that world of heaven obtained all desires, became immortal, became immortal.

(1) "He means either Vāmadeva, of whom it has been said before, that he became immortal, or any other sage, who has obtained the knowledge of Brahman."—Ś.

श्वेताश्वतरोपनिषत्

THE ŚVETĀŚVATARA-UPANIṢAD

OF THE

BLACK YAJUR-VEDA

INTRODUCTION

THE Svetāsvatara, no doubt, does not belong to the series of the more ancient Upaniṣad, or of those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces the Vedānta, Sāṅkhya and Yoga, by their very names, mentions the reputed founder of the Sāṅkhya, Kapila and appears even to refer (in the second verse of the first chapter), to doctrines which have been always considered as heterodox. It must have been composed at a time when the whole social and political system of the Brāhmaṇas was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Brahmā, Viṣṇu, and Siva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is Siva, or Rudra who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Brahman or supreme spirit of philosophy.

As the mythological views of the S'vetās'vatara are those of a later time, when the worship of S'iva and of

the divine S'aktis, or energies, had gained ground, in contradistinction to the ancient Upaniṣads, where only the gods of the Vedas are introduced, so also refers its philosophical doctrine to a more modern period. It presents a mixture of Vedānta, Sāṅkhya, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its composition. There are similar passages in the Bhagavad-Gītā and the S'vetās'vatara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the S'vetās'vatara has many passages from the Vedas and other Upaniṣads, so also the Bhagavad-Gītā, and hence the form of their composition leads to no conclusion. At any rate, the S'vetās'vatara preceded S'aṅkara, who lived in the eighth century A.C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable.[1] To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sāṅkhya and Vedānta have to the Vedas. The Vedānta, although in many important points deviating from the Vedas, and although in its own doctrine quite independent of them, was yet

[1] In the Brahma-Sūtras no allusion is made to this Upaniṣad. In the passage referred to by Colebrooke (M. E., vol. I, p. 348) it is only generally stated, that several passages of the Upaniṣads, which, by the followers of the Sāṅkhya, are interpreted in favour of their tenets, have, in reality, a different meaning, but no passages are quoted by the Sūtras themselves. It is S'aṅkara, who, in explanation of the text, gives examples of such passages, and quotes, among others, a passage of the S'vetās'vatara.

believed to be in perfect accordance with them, and being adopted by the majority of the Brāhmaṇas, it was never attacked on account of its orthodoxy. The same cannot be said of the Sāṅkhya; for it was not only frequently in opposition to the doctrine of the Vedas, but sometimes openly declared so. Indeed, the Vedānta also maintained that the acquisition of truth is independent of caste or of any other distinction, and that the highest knowledge cannot be imparted by the Vedas (*vide* Kāṭh., V, 2, 23); yet it insisted that a knowledge of the Vedas was necessary to prepare the mind for the highest knowledge. This the Sāṅkhya denied altogether, and although it referred to the Vedas, and especially Upaniṣads, still it did so only when they accorded with its own doctrines, and it rejected their authority in a case of discrepancy. The Sāṅkhya in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tenets of the Sāṅkhya.

At the time of the composition of the Svetāsvatara, the Sāṅkhya was not a new system, which had to overcome the resistance of old received opinions, and the prejudices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahābhārata, and to its founder, divine honours had been assigned by general consent. It was

a doctrine whose argumentative portion demanded respect, and as it was admitted by many Brāhmaṇas, distinguished for their knowledge of the Vedas, it could not be treated as a heresy. The most learned and eminent of the Brāhmaṇas were evidently divided among themselves with reference to the truth of the Sāṅkhya and Vedānta, and this must have afforded to the opponents of the Vedic system, a most powerful weapon for attacking the Vedas themselves. If both, the Sāṅkhya and Vedānta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Vedas, it is evident that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Vedas had been made already in ancient times, as is clear from the Upaniṣad, from several passages of Manu, from Yāska etc., and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Vedānta and Sāṅkhya to save the uniformity of the doctrine, and thereby the sacredness of the Vedas as the scriptures derived from the immediate revelation of god. So, for instance, it is recorded that Vyāsa, the reputed author of the Brahma-Sūtras, wrote also a commentary to Patañjali's Yoga-Śāstra, which is still extant under his name. In the same manner composed Gauḍapāda, the eminent Vedāntist, and

teacher of Śaṅkara's teacher Govinda; a commentary to Īśvara Kṛṣṇa's Sāṅkhya and the Bhagavad-Gītā has also the same object.

The Śvetāśvatara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition the name of Upaniṣad, tried thereby to clothe it in divine authority.

To show in what way the Śvetāśvatara endeavoured to reconcile the Vedānta and Sāṅkhya, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Vedānta, is Brahman, the supreme spirit, besides whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking or its subject or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressions of the same thing.[1] Compared with him, all other things

[1] Spinoza's Eth. I. prop. 7. Schol. "Substantia cogitans et substantia extensa una eademque est substantia, quæ jam sub hoc, jam sub illo attributo comprehenditur."

are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves; the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sāṅkhya is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon a principle, whose nature is activity. This is Mūla-prakṛti, the first productive nature, matter without any distinction of form or qualities.[1] It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted upon; it is not self-conscious and has no other attribute than that

[1] It is true, it is maintained that nature consists of the three qualities of goodness, activity, and darkness, but they cannot be defined except by their effects, which again cannot be defined but by their relation to the soul, and further, they cannot be separated; for where the one is, are also the others. The Sāṅkhya, as well as the Vedānta, maintain that nature or ignorance cannot be distinguished, a view to which they were inevitably compelled; but again, in contradiction to this, they attempt to endow it with those distinctions, which is evidently the result of despairing to derive from one principle, in which there is no distinction whatever, the countless differences of existence.

of a mere spectator. It is not, as the Vedānta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create; nature as active, but blind, could create, but there would be no order, no arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, *viz.*, as to share of the soul in the creation, the Sāṅkhya is divided. According to some, there is a supreme soul, an alwise and almighty ruler,[1] who creates the universe by his decree; according to others, and as it appears the more ancient school, the idea of a god involves a contradiction; both, however, agree that there are many souls independent of each other in their existence, that nature is a self-existent principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Vedānta.

There are, however, many points about which Vedānta and Sāṅkhya hold the same opinion. The principal of them are as follows. First, the order of creation, or of the productions, is in both systems almost

[1] *Vide.* Ballantyne's "Aphorisms of the Yoga," p. 29. S. 24 : "The lord (Is'wara) is a particular spirit (puruṣa) untouched by troubles, works, fruits, or deserts," and p. 31. S. 25: "For him does the germ of the omniscient become infinite."

the same. The gross material elements, or the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sāṅkhya, are derived from nature as their last cause (omitting here the two intermediate causes of the Sāṅkhya, " self-consciousness " and " intellect ") ; according to the Vedānta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both " productive nature " and " ignorance " cannot be defined ; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, *viz.*, of goodness, activity, and darkness. Thirdly, the nature of the soul is by either described as the same. It is different from any thing material ; it is pure knowledge without any distinctions ; as the soul, according to the Sāṅkhya, is diametrically opposed to nature, the one being non-intelligent, but active, the other non-active, but intelligent, so it is according to the Vedānta to ignorance.

If there are so many points of agreement in both systems the thought is not far, that the differences are only apparent, and that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the S'vetās'vatara starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the Sāṅkhya on the foundation of the Vedānta. It grants to the Sāṅkhya the order of its creation, the production

of the elements from nature, intellect, and self-consciousness;[1] it admits its terminology, and goes so far as to concede that the creation does not proceed from Brahman alone, but from Brahman in his connection with Māyā, delusion, or ignorance.[2] But then there is, according to it no difference between this and the productive principle of the Sāṅkhya; for Māyā is essentially the same with Prakṛti, the first productive nature of the Sāṅkhya.[3] The soul (ātmā) of the Vedānta does also not differ from the soul (Puruṣa) of the Sāṅkhya; it is the principle which is merely thinking and therefore non-active in itself.[4] The soul, however, must be one and the same; for the creation of the world could not take place, if it

[1] Ch. 4, 11. A person who comprehends the one, who superintends the first producer and the other producers, in whom this all is dissolved, and (from whom) it proceeds—who comprehends him, the god who grants the wish (of liberation), the praiseworthy god, obtains everlasting peace.—Ch. 5, 2. He who, one alone, superintends every source of production, every form and all the sources of product on, who endowed the first-born Kapila with every kind of knowledge, and who looked at him, when he was born.—Ch. 6, 3. Having created this work (the world), and preserving it, he causes the one principle (the soul) to be joined with the (other) principle (the principle of nature), and joins it (the soul) with one or two, or three or eight (principles).

[2] Ch. 1, 3. They who followed abstract meditation and concentration, beheld (as the cause of the creat.on) the power (S'akti) of the divine soul, concealed by its own qualities—of the divine soul which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

[3] Ch. 4, 10. Know delusion (Māyā) as nature (Prakṛti), him who is united with her as the great ruler (Mahes'vara); this whole world, in truth, is pervaded by (powers which are) his parts.

[4] Ch. 1, 9. They (the individual and the universal soul) are, alwise the one, and ignorant the other, both unborn, omnipotent the one, and without power the other; (nature) is even unborn and united with the enjoyer and objects of enjoyment; the soul is infinite, the universe its nature, and therefore without agency. Whoever knows this Brahman as the threefold (universe)—(becomes liberated).

depended upon a multitude of souls. That the reaction proceeds from the soul, is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds ; for individual souls are troubled by their partaking of worldly misery, and want therefore the consummate wisdom to accomplish the creation (1, 2). It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely independent of the world, and on which, on the other hand, the world wholly depends. This is Brahman, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.[1]

Upon the supreme spirit are founded nature or Māyā, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (Prakṛti, Pradhāna, Aja) is undestroyable, although it depends upon Brahman ; in

[1] That this is the fundamental view of the Upaniṣad, is evident from the tenor of the whole, and may be confirmed by a number of passages, of which we shall quote a few :

" This is verily declared as the supreme Brahman. In him the three (the finite soul, the supreme ruler, and nature), are founded " (1, 7). " For beside him there is nothing to be known. Knowing the enjoyer, the objects of enjoyment, and the dispenser, all the three kinds even as Brahman" (1, 12). " As fire is concealed in wood, butter in curds, as oil in mustard seed, so is concealed in everyone soul " (1, 15.) " He is the eye of all, the face of all, the arm of all, nay, the foot of all. He joins man with arms, the bird with wings, the one god, when creating the heavens and earth " (3, 3).

its manifested state it is not eternal; its production commence and cease, until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the Svetāsvatara-Upaniṣad and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the Vedānta of the one, supreme, all-pervading Brahman, while all the other points of resemblance are determined by Sāṅkhya notions.

It remains to be stated, what part of the Yoga is admitted by this Upaniṣad. It is of course not the doctrine, by which it is distinguished from the Sāṅkhya; for although the Yoga teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the Sāṅkhya, the independent existence of numberless other spirits. This is denied by the Svetāsvatara, to which god is all in all, and it takes from the Yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Brahman is different from the world, that the world is created by him in his connection with Māyā or the ruling powers (S'aktis), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, etc., etc. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this Yoga is found in the Vedānta, where a great number of rules are laid down to the same effect.

Whether the author of the S'vetās'vatara has succeeded in his attempt of reconciling the Vedānta and Sāṅkhya, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause; but for the supposition, that the supreme Brahman is the only absolute cause, and that Māyā is the same with Prakṛti, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole we may admit, that the reconciliation is not undertaken by a more acute thinking of all contrary notions in the

two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this Upaniṣad is very loose. The great number of passages, taken from the Vedas and other Upaniṣads, shows that it is more a compilation than an original work, and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement; for there are many repetitions without any apparent reason (unless it be, as S'aṅkara suggests, to enforce a view which it is difficult to understand)—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical; for it is not an exposition of the principal notions and their relations, but an illustration of the principal points of the doctrine by a number of connected images. This, however, is more or less a peculiarity of all Upaniṣads, in which the thought has not yet found its proper form.

Saṅkara[1] in his commentary of this Upaniṣad, generally explains its fundamental views in the spirit of the Vedānta. He is sometimes evidently wrong in identifying the views of some of the other Upaniṣads with the tenets of Vedānta, but he is perfectly right

[1] S'aṅkara, against his custom, quotes several writings by name, the titles of which we shall here give on account of their historical interest. They are besides Manu and part of the Vedas. Viṣṇudharma uttara, the Lingapurāṇa, S'ivadharma uttara, Sūtrakāra Vyāsa, Brahma Purāṇa, Viṣṇu Purāṇa Vasiṣta, Yogavāsiṣta, Yājnavalkya, Parās'ara, Kavasheygītā.

to do so in the explanation of an Upaniṣad, which appears to have been composed for the express purpose of making the principle of the Vedānta agreeable to the followers of the Sāṅkhya.

ॐ सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

May he protect us both at the same time, at the same time support us both; may both of us at the same time apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us).

Om! Peace, Peace, Peace.

FIRST CHAPTER

1. ॐ ब्रह्मवादिनो वदन्ति । किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः । अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥

The enquirers after Brahman converse (among each other) What cause is Brahman (1)? Whence are (we) produced? By whom do we live, and where do we (ultimately) abide (2)? By whom governed, do we walk

after a rule in happiness and unhappiness, O ye knowers of Brahman (3)?

(1) "Kim" is either the pronoun, and in this case it means "of what nature," or it is merely the sign of a question, when it implies: Is Brahman a cause, or not a cause, and if so, is it a substantial, or an instrumental cause or both?—S.

(2) Ultimately, that is, at the time of the destruction of the world.

(3) That is to say who is the cause of the creation, preservation, and destruction of the world?—S.

2. कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।
संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥

Is time Brahman (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni) (1) or the soul? This must be considered. It is not the union of them (2), because the soul remains; the soul (the individual soul) also is not powerful (to be the author of the creation) since there is (independent of it) a cause of happiness and unhappiness (*viz.*, work) (3).

(1) Sañkara, who is well aware of the above explanation, yet in preference to it adopts another, which tallies better with Vedāntic doctrines, *viz.*, he connects Yoni (which means either origin—or cause) with all the members of the above series, so that the sense would be: Is time the cause, or the own nature of the things or the necessary consequences from work, or accident, or the elements, or the soul? If his view were correct, Yoni would probably not have been placed between two of the members of the series, and the explanation followed in our translation

agrees also better with the doctrine of the Sāṅkya which, within the limits, set forth in the introduction prevails throughout this Upaniṣad.

(2) Here is according to S'aṅkara, an omission in the argument which he thus supplies: If the mentioned things are the cause, they are so either individually or collectively, but not individually, because this would be at variance with our perception.

(3) Hereby, then, all the above suppositions are denied. Brahman is neither cause, nor non-cause, nor both, that is to say, not by his own nature, how then can he be a cause? The answer is given in the next verse.—S'.

3. ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
य: कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येक: ॥

They who followed abstract meditation (Dhyāna) and concentration (Yoga) beheld (as the cause of the creation) the power (S'akti) of the divine soul (1), concealed by its own qualities of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last (2).

(1) For devātmas'aktim svaguṇairṇigūḍham, S'aṅkara offers several explanations.: 1. Devātmas'akti (devātmas'akti) is either the own power of god, that is to say, a power which is dependent upon god. Here is the power (S'akti) the Māyā, delusion, or nature as the root of all things (Prakṛti-natura naturans), and its qualities are goodness (Sattva), activity (rajas), and darkness (tamas);—or 2. Devātmas'akti (devātmanā avasthitāms'aktim) is the power, which is constituted in the likeness with god. Here are the „own qualities" (svaguṇā) to be referred to god (Deva), as his omnipotence, omniscience, etc.; or 3. The power is of the same nature with god (deva), and his likeness with Brahman, Viṣṇu, and S'iva, is the cause

of the creation, preservation, and destruction of the world. The "own qualities" (svaguṇa) denote, according to this view, the three supreme deities, *viz.*, goodness represents Brahmā, activity Viṣṇu, and darkness Śiva, by which, however, the supreme god is concealed, not adequately expressed; or 4. Devātmaśakti (deva, ātma, śakti) means the supreme ruler, the individual soul, and nature, which represent the power of god, and the "own qualities" (svaguṇa) are the different allegations of a nature, etc., by which Brahman is concealed; or 5. Devātmaśakti (devātmaśakti) is the power, the omnipotence of god, his overruling of the creation, preservation, and destruction of the world, which is concealed by his special qualities.

(2) *Viz.*, the causes, named in verse 2.

4. तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥

Him (1) we consider as (a wheel) which has one circumference (2), which is covered by three (3) layers (of which the circumference is composed), which has sixteen end parts (4) (probably the several pieces of wood, of which the circumference consists), which has fifty spokes (5) and twenty counter-spokes (6), which has six times eight nails (appendants) (7), which has one rope of various form (8), whose road is three-fold divided (9) and which has one revolution for two traces (10).

(1) "Him," who superintends all those causes, the universal soul.

(2) The circumference (nemi) of the wheel, represents nature in its cause, either as unmanifested ether, or as Māyā (delusion), or first nature (Prakṛti), or as power

(S'akti), or as ignorance, etc., that is to say, the cause, upon which the whole creation depends.

(3) The three layers are the three qualities of nature, goodness, activity and darkness.

(4) These denote the sixteen productions of the Sāṅkhya, by which the creation is completed, because no other productions ensue from them (*vide* Ballantyne's Lecture on the Sāṅkhya Philosophy, p. 2), *viz.*: The eleven organs (the 5 organs of intellect, the 5 organs of action, and mind, the internal organs) and the five gross elements (earth, water, light, air and ether) 1. c. pp. 13-15. S'aṅkara or the author of the commentary under his name, evidently knows the Tattva Samāsa, as he quotes passages from it almost literally.

According to another explanation the sixteen parts are the Virāṭ and Sūtrātma, as representing the totality of the creation of the supreme spirit and the 14 worlds representing it in its parts.

(5) These are the five classes of ignorance, *viz.*, obscurity (tamas), illusion (moha), extreme illusion (mahāmoha), gloom (tāmisra), and utter darkness (andha-tāmisra) —28 disabilities, *viz.*, the depravity of the 11 organs as deafness, insensibility, leprosy, blindness, loss of smell, dumbness, crippledness, lameness, constipation, impotence, insanity, and the seventeen defects of intellect (*vide* B.'s L. on the S. p. pp. 35-40)—nine kinds of acquiescence (this is indifference to the investigation of truth.—1. c. p. 39)—and eight perfection (*viz.*, tāra, sutāra, tārayantī, pramoda, pramodīta, pramodamāna, ramyaka and satpramodīta, the first of which, for instance, is the knowledge in regard to the principles, the conditions of intellect, and the elemental creation, which arises from hearing alone.—1. c. p 42). S'aṅkara states the eight kinds of perfection differently, *viz.*, three kinds, arising from perfection in the impressions of knowledge, with reference to nature, etc., which remain from a former birth, or from perfection in understanding a truth by hearing, or lastly from perfection in understanding

a truth by study; three kinds, arising from our indifference to the three-fold pain (*viz.*, pain, arising from our own nature, or from other living creatures, or from other external causes), and two kinds, arising from the acquisition of a friend and true liberality towards the teacher.

(6) The 20 counterspokes (pieces of wooden bolts, firmly to secure the spokes), are, according to Śaṅkara, the 10 senses and the 10 objects of them.

(7) The first are the eight producers of the Sāṅkhya (nature, intellect, self-consciousness, and the five subtle elements of ether, air, light, water and earth); the second, the eight constituent parts of the body (the internal skin of sensation, the external skin, flesh, blood, fat, bones, marrow, and semen); the third, the eight kinds of superhuman power (*viz.*, assumption of the smallest possible shape, of the greatest possible shape, of the heaviest form, of the lightest form, the power of obtaining every thing, irresistible will, ruling of all and independency of all); the fourth, the eight states of intellect of the Sāṅkhya (*viz.*, virtue, knowledge, dispassion, superhuman power, vice, ignorance, want of dispassion, and want of superhuman power); the fifth, the eight deities (Brahman, Prajāpati, Devas, Gandharvas, Yakṣas, Rākṣasas, Pitṛs and Piśācas); and the sixth, the eight virtues of the soul (compassion with all beings, forbearance, freedom from calumny, purity of mind, freedom from fatigue, prosperity, and freedom from poverty).

(8) The rope is desire in all its varieties.

(9) The three roads are those of virtue, of vice, and of knowledge.

(10) One revolution, delusion, which is the cause of two, *viz.*, of holiness and sin.

5. पञ्चस्रोतोऽम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥

Him we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools (the objects of the senses (1), which is impelled by the velocity of the five kinds of pain (2), which is divided by the five kinds of misery (3), and which has five turnings.

(1) The five objects of the senses—sound, touch, colour, taste, and smell—are called whirlpools, because in them the individual souls are drowned.

(2) The five kinds of pain, *viz.*, the pain, arising from the state of an embryo, from birth, age, illness and death.

(3) In the text is given "Pañchāśadbhedam," divided into fifty kinds, but Śaṅkara gives in his explanation the reading, "Pañckleśabhedām," which I have adopted in the translation, as it agrees better with the whole passage, where a division into five members is followed throughout the verse.

6. सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥

In this wheel of Brahman, which is the support, as well as the end of all beings (1), which is infinite, roams about the pilgrim soul (2), when it fancies itself and the (supreme) ruler different; it obtains immortality, when it is upheld (3), by him (the supreme ruler).

(1) In which all beings have their origin and their end.

(2) Haṁsa, explained by S., "by hanti gacchati adhvānamiti haṁsa"; it is called haṁsa, because it travels along the road.

(3) This takes place, explains S., if a person thinks himself as one with him.

7. उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥

This (1) is verily declared as the supreme Brahman. In him the three (2) (the enjoyer or finite soul, the objects of enjoyment and the supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Brahman, knowing him in this (universe) (3) as different (from it), become free from birth (4), (when they are absorbed in Brahman and steady in abstract meditation.

(1) The absolute Brahman, who is without any qualities.

(2) *Vide.* Sve,-U., I: verse 12.

(3) The universe, *viz.*, in its totality from the first creation of god down to the creation of the gross elements.

(4) Yonimuktāḥ: free from all the evils incident on birth, old age, and death.

8. संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

The Ruler (the absolute soul) upholds this universe, which in closest union is manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an

enjoyer; when it knows god (the supreme ruler), it is liberated from all bounds.

9. ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

They (1) are alwise the one, and ignorant the other (2), both unborn, omnipotent the one, and without power the other; (nature) is even unborn (3), and united with the enjoyer and objects of enjoyment (4); the soul is infinite, the universe its nature, and therefore without agency (5). When a person knows this Brahman as this threefold (world) (6), (then he becomes liberated).

(1) "They," god does not only uphold the universe in its unmanifested and in its manifested state, and the individual soul is not only enchained, but they, etc.

(2) One, the supreme ruler, the other the individual soul.

(3) Ajā, the unborn, means nature, the producer of all, or māyā, the power of the supreme soul, whose modifications are the enjoyer, the enjoyment, and the objects of enjoyment.—S.

(4) Because god is endowed with this power of Māyā, therefore he appears to have all those differences.

(5) If the soul is infinite and the universe its nature, it is without agency, because agency is a worldly quality. which is included in its universality for it does not create what it already possesses.

(6) Threefold, as the enjoyer, the enjoyment and its objects.

10. क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥

The first (nature, Pradhāna) (1) is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance, etc.), is immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion (or cessation of the delusion of the world).

(1) Pradhāna, nature, the cause of all creations, is not perishable in itself; on the contrary, it is without beginnings, as well according to the Vedānta as the Sāṅkhya, and it has been defined as unborn (ajā) even in the preceding verse. It is therefore called perishable, either to indicate the difference between god and nature, or what appears yet more in accordance with the view of this Upaniṣad, nature is perishable, because for him who obtains final emancipation, every part of nature must cease to exist.

11. ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥

By knowledge (1) of god (deva) all the bonds (of ignorance, unhappiness, etc.), are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyāna) on him (in his relation to the world) the third state (of Brahman as Virāṭ, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Brahman) in his own independent nature (free from every relation to the world) a person obtains all desires, (becomes Brahman in accordance with his real nature).

(1) In this verse two kinds of meditation, with their effect, are described. By thinking on Brahman there is a cessation of pain; if he is thought under attributes that belong to him in his relation to the world, the happiness of the Virāṭ, or the creator, is obtained; if he is meditated upon according to his own nature without any distinguishing attributes, liberation is the consequence.

12. एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किंचित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥

This (the absolute nature of Brahman) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Brahman (a person obtains liberation).

13. वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥

As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause the wood (by rubbing)—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥

Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract meditation, which serves as rubbing will behold god, as the concealed (fire becomes visible to him by rubbing).

15. तिलेषु तैलं दधनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥

As oil in sesame seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them)—so is that (absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind).

16. सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥

(Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Brahman, upon whom the last end (1) is founded, upon whom the last end is founded.

(1) Weber (I. S., vol. I, p. 424) instead of "Upaniṣad-param," reads "Upaniṣad-padam"; in this case the rendering of the passage is: "That Brahman who is the last end of the Upaniṣads." Sañkara explains "Upaniṣad-param," literally by upaniṣannam asmin param, sreya iti."

SECOND CHAPTER

1. युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥

Concentrating first (1) the mind and the senses of intellect (upon Brahman) for the acquiring of truth (2), may Savitṛ, having seen the illuminating fire, bring it to the earth.

(1) The second chapter describes the appliances, by which the concentration upon Brahman is effected. The first four verses contain, as a kind of introduction, the praise of Sāvitṛ (the god of the sun) for the accomplishment of concentration. They are almost literally taken from the Saṁhitā of the White Yajur-Veda—*Vide* Dr. Weber's White Yajur-veda, Vol. I, ii, 1-5.

(2) Tatvāya "for the acquirement of truth," is the reading adopted by Śaṅkara. Weber's edition of the W. Y. gives, instead of this "Tatvāya," the Vedic gerund of the verb "tan," which Mahīdhara in his commentary explains by "taritvā". According to this reading the translation would be "Concentrating first the mind and expanding the senses of intellect, may Savitṛ, etc."

2. युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥

By the grace of the divine Savitṛ (let us) with concentrated mind (strive) according to our power for the attainment of heaven.

3. युक्त्वाय मनसा देवान्सुवर्यतो धियां दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥

Having united the senses (devān) through which heaven is gained, with the mind (and) with intellect, let Savitṛ cause them to manifest the divine infinite light.

4\. युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
विहोत्रा दधे वयुना विदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥

Great praise (is to be given) to the all-pervading, infinite, alwise Savitṛ, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Brāhmaṇas who have concentrated their mind, who have concentrated their senses (1).

(1) The sense of these Mantras is very differently explained in this Upaniṣad and Mahīdhara's commentary. In the first they refer to Brahmā, while according to the latter they describe sacrificial rites.

5\. युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोकायन्ति पथ्येव सूराः ।
शृण्वन्ति विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥

I worship your ancient Brahman with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of the immortal (Prajāpati, *viz.*, the gods, his parts) who inhabit divine dwellings, hear (them) (1).

(1) The text in Weber's edition of the Yajur-V. is, with the following exceptions, the same as in the Upaniṣad: Instead of "Slokā yanti" Weber reads "Slokā etu"; instead of "Sūrā," "Sūre": and instead of "Sṛṇvanti". "Sṛṇvantu." To show in an example the difference of the explanation, I translate here this verse according to Mahīdhara's commentary. "O you sacrificer and his wife, for your sake I perform (at present) with food (namobhir) the

ancient (work called) Brahman (a kind of fire offering). (By Brahman the caste of the Brāhmaṇas may also be understood.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajāpati) who inhabit divine dwellings, hear (the praise of the sacrificer)."

6. अग्निर्यत्राभिमथ्यते वायुर्यत्राभियुज्यते ।
सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥

(At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains (when it has been poured in the sacrificial cup), there mind does attend.

7. सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
तत्र योनिं कृण्वते नहि ते पूर्वमक्षिपत् ॥

Worship ye, the ancient Brahman by Savitṛ, the creator; in him do thou make (the) entrance (which is characterized by concentration); for thy former work (ceremonial work) does not bind thee.

8. त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥

Keeping the upper parts (the chest), neck, and the head) erect (1) and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Brahman (Om) cross over all the fearful torrents (of the world).

(1) See the similar passage in Bhag.-G., V, 27; VI, 11 to 13.

9. प्राणान्प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥

Keeping down the senses (Prāṇān), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses (1).

(1) *Vide.* Kaṭh., III, 4 to 9.

10. समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥

At a level place, free from pebbles, fire and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god).

11. नीहारधूमार्कानलानिलानां खद्योतविद्युत्स्फटिकाशनीनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

These appearances precede the concentration by which the manifestation of Brahman is effected; it (Brahman) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies, of lightning, of crystal, and of the moon.

12. पृथ्व्याप्यतेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥

When (in the Yogī's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then

there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥

When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

14. यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधातम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥

As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, (of itself) becomes one, obtains its true end, and every pain ceases.

15. यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

When, (1) absorbed in this concentration, (the Yogī) sees by the true nature of his own self, which manifests like a light, the true nature of Brahman, which is not born, eternal and free from all effects of nature (2) (or, as S'aṅkara explains "tattva," from the effects of ignorance), he gets released from all bonds.

(1) This verse, according to Dr. Weber, is taken from the Vajas, Taitt. Āraṇ., X, 1-3.

(2) *Tattva* is a term of the Sāṅkhya, and means a principle, something from which something else is derived, the nature of a thing. It may also be translated—" free from the nature of all," which " all " would, in this case, denote " nature".

16. एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः ॥

For he (the Yogi) is the god who is born before all the quarters and intermediate quarters (Hiraṇyagarbha), he is indeed within the womb, he is born, he will be born ; in the shape of all he dwells in every creature.

17. यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest (the trees), to this god be reverence, to him be reverence.

THIRD CHAPTER (1)

1. य एको जालवानीशत ईशनीभिः सर्वाँल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥

He, who is only one, possessed of delusion (Māyā) rules by his ruling powers, rules all the world by his

ruling powers—he, who is ever one—in their (the world's) origin and manifestation. They who know him, become immortal.

(1) This chapter generally shows in what way the absolute god becomes involved in the relation of the universal and individual soul. It must be understood that throughout the whole chapter the majesty of the supreme soul is displayed, and not of the universal ruler (Īs'vara) whose attributes are contrary to those of the individual soul.

2. एको हि रुद्रो न द्वितीयाय तस्थुर्यइमाँल्लोकानीशत ईशनीभिः ।
प्रत्यङ्जनास्तिष्ठति संचुकोपान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥

For it is one Rudra only (1)—(the knowers of Brahman) acknowledge not a second—who rules these worlds with his ruling powers, who dwell within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

(1) Rudra represents here the supreme spirit.

3. विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥

He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arm, the bird with wings, the one god, when creating the heaven and the earth (1).

(1) The supreme soul or Virāṭ is the creator of the world. This verse is taken from the Vāj. S., 13-19.

4. यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥

May Rudra, the lord of the universe, the alwise (Maharṣi) who produced the gods and give them majesty, and who created at first Hiraṇyagarbha—strengthen us with auspicious intellect (1).

(1) Returns 4, 12.

5. या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।
तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीहि ॥

With thy form (1), O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

(1) Vs. 5-6 are taken from the Vāj. S., 16, 2-3.

6. यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिꣳसीः पुरुषं जगत् ॥

O dispenser of happiness from the mountain (1), make propitious the arrow, which thou holdest in thy hand to throw upon the creatures; O guardian, do not injure man, or the world.

(1) Mahīdhara, the commentator of the Vāj. S., gives the meaning of Girisanta in accordance with Sankara.

7. ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥

Those who know Brahman, who is greater than the universe the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler—become immortal.

8. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death; there is no other road for obtaining (liberation) (1).

(1) Taken from the Vāj. Saṁh., 31-8. The second distich of this verse returns, VI,—15 and the second part of the first distich is literally found in Bhag.-G., VIII, 9.

9. यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Puruṣa), all this is pervaded.

10. ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥

Those who know him as different from the cause of that (world) (1), as destitute of form and pain (2), become immortal; again to the others unhappiness is allotted.

(1) The cause of the world is undistinguishable, unmanifested nature, by which every thing else is manifested, or according to the author of this Upanisad, it is nature as identical with Māyā, or delusion.

(2) The three-fold pain, either from one's body, or any other organized body or from inanimate matter.

11. सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवान् तस्मात्सर्वगतः शिवः ॥

He is the face, the head, and neck of all; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all glorious; therefore he is omnipresent, propitious.

12. महान्प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥

He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

He is the perfect spirit (Puruṣa), of the measure of a thumb (1), the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.

(1) Returns IV-17, *vide* Katha-U., VI, 17 commences "anguṣṭhamāthra puruṣo'-ntarātmā".

14. सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥

The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

15. पुरुषः एवेद॰ सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥

He who shines (1) forth with the qualities of all the senses, is devoid of all the senses. (They call him) the lord of all, the ruler of all, the infinite support.

(1) Of the external senses as well as the internal sense, the mind. These qualities are, for instance, sound, colour, etc., doubt, determination, etc.

18. नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥

Embodied in the town of nine gates (1), the soul (Haṁsa) (2), moves to things without, subduing the whole world, all that is immoveable and moveable.

(1) *Vide* Bhag-G., V. 13, where the commencement is the same, "navadvāre pure dehī."

(2) Here derives Saṅkara the word "Haṁsa" "hanti avidyātmakam kāryam" he destroys the effect of the ignorance, while above (*vide* p. 82, note) he explains it by "hanti, gachhate adhvānam iti haṁsa," it is called haṁsa, because it travels along the road.

19. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥

Without hands and feet he speeds, he takes; without eye he sees, without ear he hears. He knows all that is to be known, yet none is there that knows him. They call him the supreme, great soul (Puruṣa).

20. अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥

He is more subtle than what is subtle, greater than what is greater, the soul, dwelling in the cavity (of the heart) of this creature (1). He who sees by the grace of the creator, the glorious ruler as devoid of action (2), becomes free from grief.

(1) Of all animate beings.

(2) This is a view of the Sāṅkhya. The whole verse is taken from the Kaṭha-U. II, 20, where, however, kṛatu is read instead of Kṛatum, and Ātmana instead of Īśam.

21. वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥

I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Brahman call unborn, whom the knowers of Brahman call everlasting.

FOURTH CHAPTER

1. य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥

He, who one alone, (and) without distinction, by his union with many powers (s'akti) creates infinite distinction, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect (1).

(1) *Vide* ch. I, 3.

2. तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्राजापतिः ॥

He, (the nature of Brahman) is even fire, he the sun (Āditya), he the wind, he the moon, he even the brilliant (stars), he Brahman, he is the waters, he is Prajāpati (1).

(1) Saṅkara explains "Brahman" by "Hiraṇya-garbha" that is to say, the universal soul, as pervading all subtle bodies, and Prajāpati by Virāṭ, or the universal soul, as pervading all gross bodies.

3. त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि विश्वतोमुखः ॥

Thou art woman, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥

Thou art the black bee, the green bird with red-coloured eye (the parrot), the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black (1), of one form, and producing a manifold offspring; of the other, who is unborn (2) abandons her (nature) whose enjoyment he has enjoyed.

(1) According to S'aṅkara, this means nature which has the qualities of light, water, and food, that is to say, all qualities. It has, however, yet another meaning, if Ajā is taken in the sense of a goat, which it also denotes.

(2) Another who by the instruction of his teacher overcomes ignorance, and gets thereby separated from nature and its enjoyment, becomes of the same being with the supreme spirit. "Ajā," "unborn". There are two substances unborn, according to the doctrine of the Sāṅkhya, nature and the soul. By the union of both the world is produced; by the separation from nature through knowledge, a soul attains its last object—liberation.

6. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

Two birds (1), (the supreme and the individual souls) always united, of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

(1) This and the next verse are literally taken from the Muṇḍ.-U., III, 1—2.

7. समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

Of what use are the hymns of the Ṛk to him that does not know him, the immortal letter of the Ṛk (or the eternal meaning of the Ṛk) the highest ether, in whom all gods abide? but those who know him, obtain the highest end.

9. छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥

The sacred metres, the sacrifices, offerings, expiations, what has been, what is to be, and what the Vedas declare, (all spring forth) from that (immortal letter) (1). United with delusion (Māyā), he creates the universe; to this the other (the individual) soul is chained by delusion (Māyā).

(1) Or, according to Saṅkara's explanation: The sacred metres, the sacrifices, offerings, expiations, what has been, and what is to be, all, according to the evidence of the Vedas, spring from that immortal letter.

10. मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

Know delusion (Māyā) as nature (prakṛti), him (1) who is united with her, as the Great Ruler (Mahesvara); this whole world in truth is pervaded by (powers which are) his parts (2).

(1) Attempt to reconcile the doctrine of the Vedānta with the Sāṅkhya.

(2) Or, by the elements (the five great elements) which are his parts.

11. यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च विचैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥

Whoever comprehends him who, one alone, superintends the first producer and the other producers (1) in whom this all goes together (is dissolved at the time of destruction) and goes out (is produced in various ways at the time of creation) whoever comprehends him, the ruler who grants the wish (of liberation), the praiseworthy god, obtains everlasting (absolute) peace.

(1) Again in accordance with the view of the Sāṅkhya; the first producer is nature;—the derived producers are intellect, self-consciousness, and the five subtle elements. All other things, with the exception of the soul, are only productions.

12. यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यति जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥

May Rudra (1), the lord of the universe, the alwise, who produced the gods and gave them majesty, (and) who beheld the birth of Hiraṇyagarbha, strengthen us with auspicious intellect.

(1) Rudra, here identified with the Supreme Spirit. This verse is the same with III, 4.

13. यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः ।
य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥

To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥

Whoever knows him who is more subtle than what is subtle within that which is impervious (*i.e.*, pervading the whole material creation), the creator of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन्युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥

Whoever knows him, who at the due time is the preserver of this world, who, concealed in all beings, is the lord of the universe, and with whom the Brahmarṣis and the deities are united by concentration, cuts the bonds of death.

16. घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (manīṣā), and meditation (manasā). Those who know him, become immortal (1).

(1) The latter half of this verse is taken from Kaṭh-U., VI, 9.

18. यदा तमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥

When there is no darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence, nor non-existence, (all differences have ceased); (then there is) the all-blessed even alone. He is everlasting, he is to be adored by Savitṛ (the deity of the sun), from him alone has arisen the ancient knowledge (of Brahman).

19. नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥

None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥

Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart

unmanifested—ignorance verily is mortal, knowledge verily immortal—and who again rules knowledge as well as ignorance, is different (from them) (2).

(1) The compound "Brahmapare" means, either he who is greater than Brahmā or Hiraṇyagarbha, or "the Supreme Brahman" (Parasmin vā Brahmaṇi).

(2) Again a view of the Sāṅkhya.

2. यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥

He, who one alone, superintends every source of production (*vide* IV, 11), every form, and all the sources of production, who endowed his son, the Ṛṣi Kapila (1) at the commencement of the creation with every kind of knowledge (2), and who looked at him, when he was born (3).

(1) S'aṅkara explains this passage very artificially. Kapila is, according to him, not the founder of the Sāṅkhya, but another name of Hiraṇyagarbha and he tries to prove this, first, from the name of "Kapila," which means, brown, so that Kapila would be here an adjective, instead of "Kapila Varṇam, the brown or golden-coloured," which thereby would refer to Hiraṇyagarbha; and secondly, from a passage of a Purāṇa; the latter, however, proves the contrary; for there is Kapila mentioned as the founder of the Sāṅkhya, and to praise him, he is identified with Hiraṇyagarbha.

(2) With the four kinds of knowledge of the Sāṅkhya, *viz.*, virtue, knowledge, renunciation of wordly desires, and superhuman power,

(3) As a father does at his son after his birth.

3. एकैकं जालं बहुधा विकुर्वन्नस्मिन्क्षेत्रे संचरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥

That God, having in various ways changed every kind (of existing principles) in that field (of Māyā) (1), destroys it (at last) again; having created the divine sages (2) in the same manner (as at a former period of creation), the Ruler, the great soul, rules supreme over all.

(1) The world.

(2) The divine sages, according to Saṅkara, Marīci, and the other divine Ṛṣis.

4. सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥

As the sun, manifesting all parts of space, above, between, and below, shines resplendent, so over-rules the all-glorious, adorable God, one alone, all that exists in likeness with its cause (1).

(1) Yonisvabhāvān (all that exists in likeness with its cause, *viz.*, the five elements, which are the same with its cause—nature) may be also rendered "Yoni : svabhāvān" he, (*Brahman*) *the cause (of the whole world)* rules all (the elements), which partake of his nature.

5. यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः ।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥

He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings which can be brought to maturity, who, one alone,

over-rules this whole universe, and who distributes all the qualities (to the things to which they belong).

6. तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदयते ब्रह्मयोनिम् ।
ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः ॥

He is concealed in the Upaniṣads, that are concealed in the Vedas. Him Brahman knows as the source of the Vedas (or as the source of Hiraṇyagarbha). The former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यव न चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥

(The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of these actions. Possessed of various forms, endowed with the three qualities, the chooser between the three roads (*vide* I, 4), the lord of life, he proceeds from birth to birth by his actions.

8. अङ्गुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥

He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts ; he is considered to be infinite.

10. नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

He is not woman, he is not man, nor hermaphrodite ; he is kept by any body which he may assume.

11. संकल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥

As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various place (of production).

12. स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥

The individual soul chooses (assumes) by its qualities (by the impressions remaining from its former actions), manifold, gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds (1).

(1) *Vide* IV, 14.

14. भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

SIXTH CHAPTER

1. स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (*vide*. I, 2); but it is the glory of God in the world, by which (glory) this wheel of Brahman revolves.

2. येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्ततेह पृथ्व्याप्यतेजोऽनिलखानि चिन्त्यम् ॥

For over-ruled by him, by whom this all is eternally pervaded, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air, and ether.

3. तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥

Having created this work (the world), and reflecting on it again, he causes principle (the soul) to be joined with principle (the principle of nature), *viz.*, with one, or two, or three, or eight (principles) (1), also with time and with the subtle qualities of intellect (ātmā).

(1) The eight principles are the eight producers of the Sañkhya, *viz.*, nature, the root of all, intellect, self-consciousness, and the five subtle elements of matter. Sañkara quotes a passage, probably of a Purāṇa, in which "mind" is substituted for nature as root of all. The one principle, to which the soul is joined, is nature, the two are perhaps nature and intellect, and the three, nature, intellect and self-consciousness.

4. आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥

Whoever, after he has performed works endowed with (their) qualities, places them and all his fondness (upon God)—(for), if they (the work) not exist, the effects also cease—obtain by the cessation of work that which is different from the principles (of nature) (1).

(1) That is to say, he becomes like Brahman.

5. आदिः ससंयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥

He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul); beyond the threefold-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart (obtains what is different from the principles of nature).

6. स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥

Whoever knows him, who is greater than the (1) forms of the tree (of the world) and of time, and different (from either), dependent upon whom this universe turns round (2), who is the establisher of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal (obtains that which is different from the material principles of creation).

(1) *Vide* Kaṭha-U., VI, 1.

(2) From creation to preservation and destruction, from destruction to creation.

7. तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥

We know him, the supreme great Ruler of all rulers, the supreme deity of all deities the lord of lords, greater

than what is greatest, the resplendent, the praiseworthy Ruler of the worlds.

8. न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

There is no effect for him, or a cause (1); there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (*viz*)., it is dependent upon himself, and acting according to (his) knowledge and power.

(1) "Effect" means, according to Sankara, "body," and "cause" an "organ".

9. न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥

There is in the world no lord of him, nor a ruler, nor also a cause (1); he is the cause, the sovereign of the sovereign of cause; for him there is no producer, no sovereign.

(1) Sankara explains "Linga" by a sign, on whose cogency his existence could be inferred.

10. यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥

May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhāna, nature), grant us identity with Brahman—

11. एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking (1), and without qualities (2)—

(1) That is to say, thinking without any special thought.

(2) The triad of qualities, goodness, activity, and darkness.

12. एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

The only self-dependent among the many (souls) which are not active (1), who makes manifold the one seed (2). The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

(1) Nature only, according to the Sāṅkhya, is active, and not the soul, which is merely witnessing.

(2) Either the first nature, or, as S'aṅkara explains, the subtle elements of matter.

13. नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

He is the eternal one among those that are eternal (1), the conscious one among those that are conscious —the one among the many who dispenses desirable

objects. Whoever knows this cause, the god who is to be comprehended by the Sāṅkhya and Yoga, is liberated from all bonds.

(1) That is among the souls. This view of the Sāṅkhya, adopted by the author, entirely deviates from the Vedānta. Śaṅkara tries to guard against this interpretation by stating, that the souls are said to be eternal by partaking of the eternity of the supreme spirit.

14. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

There (with regard to Brahman) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings—how then should manifest this (earthly) fire? When he is manifest (by himself), all gets manifest after him. By his manifestation this whole (world) becomes manifest (1).

(1) This verse occurs also in the Kaṭha-U., V, 15, and in Muṇḍa-U., II, (ii) 10.

15. एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

He is the one Haṁsa (1) in the midst of this world, he is even fire entered into water (2). Knowing him, one overcomes death; there is no other road for obtaining (the last end of man).

(1) "Haṁsa," destroyer of ignorance, according to Śaṅkara.

(2) That is he has entered the heart, like fire, consuming all ignorance.

16. स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद्‌ यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥

He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection) ; he is omniscient, the lord of the first cause (Pradhāna, the first form of creative nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥

He is like himself (1), immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world ; he rules eternally this world ; there is no other cause of the dominion (of the world).

(1) "Tanmaya" may be also rendered "like the world".

18. यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तꣳह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

Let me, desirous of liberation, approach the protection of the God, the manifester of the knowledge of himself, who at first (at the commencement of the creation), created Brahman, and who gave him the Vedas ;